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INSTITUTE OF EDUCATION

19 SEP 1980

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**Subscriptions for one year (six Issues) £3 or \$8. Single copies 50p or \$1.50.**

**Cheques should be made out to 'The New Era' and sent to the Hon. Treasurer, William Johnson, 53 Grayshott Road, London, SW11 5TS. UK.**

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**Bookshops** which sell the New Era are in UK: Dillons, 1 Malet St., London, WC1; in Sri Lanka: H. W. Cave, PO Box 25, Main St., Colombo 1.

## Next issues

No. 2, March/April, will incorporate World Studies Bulletin.

No. 3, May/June, Ideas.



# Editorial

The new year that was ushered in at Birla Keedra Kendra anticipated a strengthening of the Fellowship which became apparent later on through diverse activities reported by the Sections at the London AGM in October 1975 (p.35). The outstanding events of 1976 will be the visit of Indian musicians and folk dancers of Gujarat and Rajasthan to London and USA in April and May; and the Australian conference in August which will attract old stalwarts from Tokyo and Bombay as well as new and younger people.

Behind these jollifications and their friendships lies the sterner work of the WEF in a savage world — of gunmen (there was a bomb up the road in Campden Hill Square the other day: mere child's play after Vietnam); financial depression; and moribund or dictatorial bureaucracy. What stand can we take to mitigate individual violence, governmental preoccupations with retaining their power, and the tensions of religious or ideological nationalism? Do we perhaps perpetuate these very things by our own assumptions and expectations? Do we still believe that education has a part to play in enabling mankind to discover how to find personal satisfaction and fulfilment and group harmony, or will more learning lead to greater and more sophisticated destruction of the environment and frustration in the lives of human beings?

These are some of the perennial problems that the WEF has grappled with. From 1976 the New Era should be somewhat better placed to focus on to the essential questions towards their solution and to provide a forum for their discussion. For not only are we fired by the fresh blood of three new editors, but the incorporation of Ideas (p.31) should inject some monetary and pedagogic fillips, and the associate editors are growing into an impressive and talented body scattered, at present, around the non-communist world (p.32).

Meanwhile this first issue of the new bi-monthly series is smaller than those to come — reculer pour mieux sauter. It consists en-

tirely of unsolicited articles and thereby reflects the Fellowship. Steadfast is that mirror-image!

Firstly, the original work, which we are pleased to publish, by Kristina Leeb-Lundberg, of New York, at once makes Froebel actual in delineating mathematics as a form of play, in which most teachers sadly are still afraid to trust themselves; and foreshadows the concern for **young children** shown in the review of the books by Lamberto Borghi, our Italian president, and Lady Allen, and by the article by Mme. R. Yerganian of Belgium.

The second theme, linked to this, is an appraisal of some examples of **progressive education** of the 1920s. Maurice Punch, from the Netherlands, treats us to the little known story of the Elmhursts before Curry came to Dartington. David Bolam unearths the pre-Lyn-Harris period of Armstrong Smith and Beatrice Ensor at St. Christopher, Letchworth. Writing from the Cameroon, Michael Kelly, as forthright as ever, picks his way through the snares and shambles of conventional systems of education, and in so doing cuts to size the generalisations of free schoolers.

The writer of this editorial had the good fortune to stay on the campus at Santiniketan ten months ago and has done so more than once at Dartington. Thus it is possible to relive something of the former glory of both these places, and nostalgically to understand Tagore's notion that in education the most important factor is an atmosphere of creativity and of culture over any formal methods of teaching.

May we hope that the articles by Leeb-Lundberg and Punch will inspire some readers to look again at Froebel and Tagore so that, in the glare of current sociological and technological know-how, their insights may not be entirely lost.

A.W.

## OBITUARY

The Passing of a WEF Pioneer.

We record with regret the death at the age of 90 of **Dr Karl Wilker**, co-editor with Elizabeth Rotten of *Das Werdende Zeitalter*, the journal of the German Section of the new Education Fellowship in the inter-War years. In 1929 he joined Elizabeth Rotten as a member of the NEF International Council under the chairmanship of Beatrice Ensor. The news came to us from Dr Konrad Hirsch, who learned of it from a French journal on a visit to France from which he has just returned.



# Friedrich Froebel revisited

Kristina Leeb-Lundberg, New York

It was a visit to the British Infant School, with the purpose of studying mathematics for young children, which led me on to a deeper encounter with the ideas of Friedrich Froebel, of extraordinary actuality for the curriculum making of today.

Not that I, even once, there heard Froebel's name mentioned. Coming from the United States, I was only in general aware of Froebel as the "father of the kindergarten". His name is no longer in the title of any of the leading teacher training institutions here. Later, after I became familiar with the work of the Froebel Institute in London, my research showed that also in the US, up until the beginning decades of this century, Froebel had given name to a number of teacher colleges.

But to return to the Infant School. The place was Leicester, the school housed in a war bungalow in the outskirts of town. I arrived early one morning, to observe. The teacher had not yet arrived, but some children had. They were not at a loss of what to do. One little girl, who caught my interest, went up to a corner of the room, where a big balance scale was kept. She started to pick up some different colored parcels, tied nicely with brown string. First she took a red parcel, then a green, next a yellow, and so on, and put one at a time on the scale. With intense concentration she balanced the parcel with old fashioned, round iron pound weights, then drew and colored a picture of the parcel in her little notebook. She included pictures of the weights, and wrote their number on the page. Her involvement precluded her from noticing the visitor, or the teacher when she arrived.

The simplicity and soundness of the mathematical task — so typical, I later found out, of other activities in the remarkable British Infant School — intrigued me: this was true learning by doing, accompanied by simple

symbolization on the child's level. I was later many times to copy and vary these kind of tasks with children in the United States.

At the same time, I became curious about the why's and how's of US kindergarten mathematics programs. As a mathematics supervisor I looked into a large number of kindergarten rooms on the Eastern seaboard: in no place did I find such a simple material as a scale for young children and I found few, if any, other active measuring tools. When I looked at kindergarten handbooks, I found that mathematics often only occupied half a page in manuals extending over 500 pages. Why, I asked, with my own love for mathematics as an eminent **activity** for elementary school children, was there not more room allotted to mathematics in the kindergarten books?

I tried to find an answer by going backwards in time, decade by decade, examining kindergarten manuals systematically. I found that in the fifties and forties, the handbooks were similar to those succeeding them. But in the thirties and twenties, mathematical concepts were treated very sparingly. Some manuals in the twenties had special chapters on science, but on mathematics — there was nothing at all.

My real interest, however, awakened when I, in my examination of books from the 1910s, found traces of something mysteriously named 'Gifts and Occupations'. The oldfashioned terms covered a sequence of building and construction activities using blocks, sticks, pattern tiles, clay, and shining colored paper. To my surprise I discovered that it was a highly developed **mathematical** sequence, at every step of the way based on **activity**, or learning by doing.

The climax came when, in my investigation, I passed the turn of the century and found a



two volume, 900 page manual, devoted exclusively to this mathematical scheme of building, folding, cutting, pasting and modeling, with a multitude of beautiful illustrations of **patterns** that could be made with these geometric materials, many lovingly colored and printed on high quality paper. I found that the first edition of this manual was published in New York as early as 1882.<sup>1</sup> The infinitely rich mathematical activities, starting from the solid and moving through the plane to the point, then building up from the point through the plane and back to the solid, were written by a German born kindergarten teacher, Maria Kraus, and her husband, John Kraus, who for over thirty years headed a kindergarten training college in New York City, influencing thousands of teachers all over the States. The ideas, and materials used, in this manual were, however, not original with the Krauses. It was based on FRIEDRICH FROEBEL's ideas about how mathematics should be treated in a program for young children, through 'play and spontaneous activity'. Froebel was the one who — with 19th Century Romantic terminology — had given the name 'Gifts and Occupations' to this program and had designed it for the beginning kindergarten as early as 1837.

The first volume of the Krauses beautiful manual literally exploded with suggestions of how to use Froebel's 'Gifts', a large selection of geometric solids, flat shapes and sticks, neatly kept in little wooden boxes; the second volume had many hundreds of ideas of how to use his 'Occupations' (embroidering, cutting, paper folding, construction of shapes in two or three dimensions). I found that most of these activities had an extraordinary interest from a so called modern mathematical point of view, in fact were reminiscent of many of the activities which today are recommended as part of a Piagetian type activity program in mathematics for both kindergarten and elementary school children.

I was coming closer in my search for a knowledge of the kindergarten curriculum. At the same time, I was right in the middle of a chapter of the history of education.

In Frank Lloyd Wright's autobiography I found a high level appreciation of the Gift and Occupation program. He describes here how he had been using the Froebelian materials in his pre-school years in the 1870s. His description of his personal encounter with Froebel's materials (which he claims influenced him to become an architect) express better than anything else how they could exercise a child's mathematical and creative imagination:

A small interior world of color and form now came within the grasp of small fingers. Color and pattern, in the flat, in the round. Shapes that lay hidden behind the appearances all about. Here was something for invention to seize and use to create. These 'Gifts' came into the grey house in drab old Weymouth, and soon made something begin to live there that had never lived there before. The strips of colored paper, glazed and 'matt', remarkably soft brilliant colors. Now came the geometric by-plays of those charming checkered color combinations! The structural figures to be made with peas and small straight sticks: slender constructions, the joinings accented by the little green pea globes. The smooth shapely maple blocks with which to build, the sense of which never afterward leaves the fingers: so **form** became **feeling**. And the box with a mast to set up on it, on which to hang with string the maple cubes and spheres and triangles, revolving them to discover subordinate forms. And the exciting cardboard shapes with pure scarlet face — such scarlet! Smooth triangular shapes, whiteback, and edges, cut in rhomboids with which to make designs on the flat table top. What shapes they made naturally if only you would let them!<sup>2</sup>

So there I was, into FROEBEL.

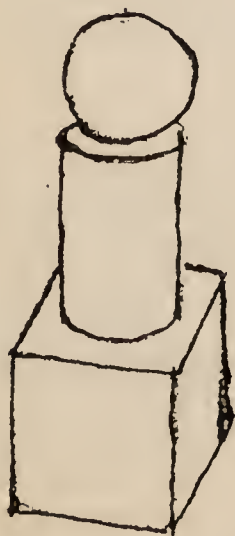
How had this forgotten scheme come about? And why had I never heard Froebel's name associated with mathematics education, my chosen field?

My puzzlement increased when I lifted dusty volumes about the so called Froebelian kindergarten off the shelves in stacks of several university libraries. The last signature on the sign off sheet in some of these books was John Dewey's, who, with historical interest, had taken them out in the 1920s. I further found that the most recent book to be written about Froebel in the US was by the educator William Heard Kilpatrick, published in 1916 and called **Friedrich Froebel's Kindergarten Principles Critically Examined**. 'Critically Examined' seemed literally meant! Just about the time Kilpatrick's book was written, the Gifts and Occupations as such were thrown out of the American kindergarten.



I decided to go to the original sources and begin studying Froebel himself in earnest. Before I knew it, I was on my way to East Germany, where most Froebeliana are to be found. I first stopped at the well known leading German library (**Deutsche Buecherei**) in Leipzig. I found here that there exists a large German Froebel literature from this century, which has not been translated to English. This research covers aspects as widely divergent as the relationship of Froebel's pedagogy to Freudian psychoanalysis, the anthropological-Froebelian meaning of children's games, analyses of his symbolism, **mathematics, and** metaphysical philosophy. I also found that, more than 100 years after Froebel's death in 1852, his collected works **have not appeared**. Parts of his writings are still unpublished and housed in different **archives in East or West** Germany. My goal became to do as much original research as I could muster.

A few hours by rail from Leipzig I reached the little sleepy garden town of Bad Blankenburg, where the longest part of **Froebel's life was** spent and where the house he lived in and the building where he led his first kindergarten are still to be seen. I **was pleasantly** surprised to see that they both look much the same today as they look in pictures from Froebel's days; in fact, the whole town seems bypassed by modern developments. **The only** exception was the meadow where Froebel played with children. It has been transformed into a park, with a central granite monument in the shape of **his first kindergarten blocks**, a cube, a cylinder and a sphere:



The town itself retains the same closeness to nature as it did in Froebel's days: at the end of every street is a green country field, and

in whatever direction one's eyes move — always close by — are the blue hills of Thuringia, so reminiscent of the Catskil Mountains in the United States or the Malvern Hills of England. It was in one of the gentle mountain passes outside Bad Blankenburg that the word 'kindergarten' came to Froebel, on one of his many nature walks.

Inside one of the Blankenburg gardens is a pleasant white building which houses the Friedrich Froebel Museum. It seemed most appropriate that a building commemorating Froebel was dominated by living children. The lower stories house the town's **present kindergarten** groups. The teachers, **all dressed in** white smocks like nurses, were friendly, though cautious, towards the visitor from the West. The healthy looking, red cheeked children felt, however, no barriers in front of the visitor and showed eagerly what they were doing. Many of them were, like children everywhere since Froebel's days, building with blocks. These were, **German fashion, kept on** little carts so that they could be easily moved around. Some of the children were busy weaving small mats out of colored paper strips, one of the original Froebelian 'occupations'. I was later to find that to Froebel, this manipulative activity was not only pleasurable for children, but also useful for counting by one's, two's and three's, and eventually, as Mrs Kraus in the United States was to say, leading towards multiplication tables.

The top floor of the kindergarten building housed the Friedrich Froebel Museum **per se**. It contained several rooms filled with original kindergarten materials, some of Froebel's own books, pictures, furniture as well as early kindergarten teachers' training work. One beautiful book with samples of mat weaving was presented to the Museum in the 1890s by kindergarten teachers in Washington, DC.

The director of the Museum is no longer a 'kindergartner' (19th Century term for kindergarten teacher) which the custom once was. She opened the museum facilities freely to the visitor from America, who here found the most interesting evidence that one of Froebel's



leading interests, since his early youth, was indeed **mathematics**. The Museum housed, among other things, Froebel's personal copy of a mathematics book which influenced him much in his development of geometric activities for children. It was a book about general geometry written by Pestalozzi's mathematics teacher Joseph Schmid, with over a hundred inserted annotated pages containing comments by Froebel. I found that Froebel's interest in mathematics and mathematics teaching had been so great and that he had been filled with such certainty of how this subject should be taught that he, when visiting Pestalozzi's school in Switzerland, freely criticized the mathematics teaching dominated by the great Pestalozzi, but not so the younger Schmid's! Schmid was an almost modern teacher, who emphasized that very young children had a natural interest in geometry and the manifold patterns that emerge in a broad and free study of shape and form. (Schmid eventually got a renown on his own and was invited to Philadelphia to teach though he never accepted the invitation). Froebel became so interested in Schmid's explorations of patterns that he, in his annotations in Schmid's book, frequently extended the investigations with drawings of his own and analyses of further mathematical possibilities.

I found a thread in Froebel's mathematical interest, dating back to his early childhood. In one of his unpublished diaries, from August 1811, he reminiscenced about his early years. As an introspective boy who had early lost his mother he spent much time looking for solace in nature. He found here both **form** and **number**, and material for later study of such a 'modern' concept as **symmetry**:

Memory from my childhood: with unspeakable wonder observation of tulips. Heartfelt joy over their regularity. The six petals, the seed capsule divided into thirds. Heartfelt joy when seeing geometric shapes and solids.

In another place he tells how, at school, arithmetic was his only superior subject and that he made strides in other subjects only because he found order and was 'fortified' in arithmetic. As a youthful apprentice to a forester he was particularly attracted by his

training in geometric landscape surveying. Many years later, as an associate to the father of mathematical crystallography, **C. S. Weiss** at the University of Berlin, he became so proficient in minerology — for him a study of both nature and mathematics — that he was offered a professorship in Stockholm. The basic shapes of crystals and the possibility of finding a developmental order among the various shapes they appear in never stopped fascinating him.

The actual crystal shapes of cubes, rhomboids, octahedrons, etc., gave Froebel his final inspiration for his dynamic geometry program for boys in his school at Keilhau, a few miles from Bad Blankenburg, which he ran for fourteen years before the idea of the kindergarten was formed in his mind. In this school for boys he not only used a box with 500 different shaped blocks in mathematics, but also provided the children with other materials with which they could themselves make three-dimensional shapes, such as sticks and wire, and wax to join them with. As a teacher-listener he talks in a letter to a friend about the importance of having children discover new forms before the teacher has given them a name. He calls this the stage of 'spontaneous invention'. In his notes he describes how a little boy found a rule of his own for producing geometric form:

The basic shape for this was discovered by Georg Luther on the 21st of June, 1818, when he had been tutored by me for ten weeks.

In this school Froebel also introduced a set of blocks for arithmetic. These were pre-decursors to the Tillich, Stern and Cuisenaire rods and varied in size from one to twelve cubic inches.

The 'geometry by doing' program which Froebel had developed with his boys became, in its outlines, a more systematically developed sequence in the kindergarten program: to move from the solid to the plane and the point, and then back again. However, in actual execution, in variety of mathematical activities and materials provided, the kindergarten program displayed an incomparable and unsurpassed richness. Carrying a large demonstration box with materials, Froebel



traveled around Germany, advocating his general kindergarten ideas and his specific activity program. The enthusiasm with which he was met during these travels shows his magnetic quality as personality and his great ability as a teacher. He was called 'a teacher by the grace of God'. He gave workshops for parents and teachers. Wherever possible, he demonstrated with children. The participants' zeal was much like the one displayed in today's mathematics workshop sessions. He again describes his work in a letter to a friend:

There being not children enough present, I said, "if we want to educate children, we must become children ourselves." There was no getting out of it; all the dignified schoolmasters had to become schoolchildren again. They felt rather strange at it at first, but were soon so completely filled with the joyous spirit of the occasion that all worked together in perfect harmony, their hearts glowing, their senses growing clear and full of cheer, their limbs supple, and their perception active. It was not until eleven at night that we parted in a cheerful mood, and resolved to meet again the next day.

When I arrived at Bruenn the day following, I found a number of friends already awaiting me. Among them was Mr Helm, teacher of the grades of the Normal School at Hildburgshausen. The exercises of the preceding day had interested him so much, that he had started at seven in the morning and walked three hours in order to be in time for the commencement of the second day.

With Romantic freedom from inhibition (Froebel developed his educational philosophy near the heart of the German Romantic movement; Goethe's Weimar is only a few miles from Bad Blankenburg) Froebel dealt, in his kindergarten mathematics program, not only with static ideas of shape and form, but with how they behave in **movement**. In this process he touched on geometrical ideas beyond Euclid such as vectors, transformations and symmetry, long before textbooks on such ideas were printed. Symmetry became a particularly important subject, often in relation to artistic creations by the children. Learning through **play and activity** (the original term was 'spontaneous self-activity') became the byword as he now directed himself to the youngest children.<sup>3</sup>

My pleasurable encounters with original Froebelian sources seemed to show that Froebel was indeed a most modern teacher of mathematics, both with children and adults.

A later in depth study of the implementation of his mathematics program in the American kindergarten showed me that it was, above all, a bad and rigid execution in the classroom that eventually had caused the Gifts and Occupations to be eliminated from the kindergarten. The teacher of the time did not have sufficient background in mathematics to be able to **play** mathematics, the way Froebel himself did.

Efforts to implement a dynamic early childhood discovery program in geometry and patterns were to take place in a post-Romantic, Victorian climate, dominated by moralistic and directed 'dictation lessons' (in the US now called 'teacher telling', in Britain 'chalk and talk' methods). Froebel's concepts of play and activity were to stay in the pre-school, but — where mathematics was concerned — the baby was thrown out with the bathwater.

The girl weighing parcels in the Infant School still works in Froebel's tradition. When such activities as blockbuilding, pattern making, weaving and geometry are also part of what is happening in her room she is, however, closer to Froebel's own spirit.

I am grateful to this little girl for bringing me on the path to Froebel. The value of studying history is sometimes put to question. To me, the meeting with Froebel — finding a friend as it were — has become an inspiration in my daily struggle as a teacher and has put me in direct contact with a living tradition of teaching and learning.

For references please see p.22.

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**Maurice Punch.** Born London, 1941. Studied History at the University of Exeter and Sociology at Kings College, Cambridge and the University of Essex. His doctorate (Essex 1972) was a study of a radical English progressive school. He has written articles on Education and Sociology and was formerly a lecturer in sociology at Essex, UK.

For article see pp.14-15.



# Les apprentissages précoces et l'intérêt des enfants\*

R. Yerganian, Bruxelles

Notre société capitaliste souffrant d'un mal profond qui s'appelle crise, inflation, chômage, veut se donner un air de jeunesse en réformant l'enseignement. Ce faisant, la Belgique ne fait que suivre d'ailleurs le courant européen.

Quelles sont les nouvelles réformes que l'on veut appliquer à l'école? Sont-elles dirigées dans l'intérêt de l'enfant ou dans l'intérêt de l'économie capitaliste? S'agit-il "d'éducation nouvelle" dont le chemin nous a été tracé au début du siècle par Decroly, ensuite par Freinet? S'agit-il de pédagogies généreuses qui tendent à épanouir l'enfant dans un esprit d'équipe, à le préparer "par la vie, pour la vie", à devenir un citoyen heureux, conscient, qui participera à la construction de la société de demain?

Si des "écoles nouvelles" ont appliqué, courageusement ces principes, contre vents et marées, le "Pouvoir" ne les a jamais adoptés pour les écoles publiques, ce qui se comprend d'ailleurs très bien. Chaque "Pouvoir" a les écoles de son régime. Le régime capitaliste forme les futurs citoyens dans un esprit de compétition, de lutte pour la meilleure place dans la jungle de notre société basée sur le profit personnel.

Ce qui caractérise en particulier notre époque, c'est la course au rendement, à l'efficacité, aux cadences accélérés, inhumaines de production dans les grandes entreprises. Alors dans le même esprit, pourquoi ne pas diminuer le "temps perdu de l'enfance". Et nous arrivons ainsi à l'obligation scolaire à cinq ans et au préapprentissage précoce qui n'est pas encore formulé très clairement dans le projet de réforme.

En plus voici allongée d'un an l'obligation scolaire sans aucun frais pour le "Pouvoir".

On nous parle beaucoup, aussi, des handicaps socio-culturels. On agite l'étendard de la justice sociale. Il est vrai que de nombreuses victimes du régime sont mal logées et connaissent de mauvaises conditions matérielles. Mais on semble vouloir rendre les familles pauvres c'est-à-dire les plus exploitées, responsables du manque de "milieu culturel". Alors que la société est seule responsable de cette situation défavorable.

Et, d'ailleurs, si ces enfants dans nos écoles traditionnelles sont souvent des "doubleurs" on pourrait peut-être aussi contester l'échelle des valeurs dans notre société.

Les enfants de "milieux défavorisés" ne sont certainement pas moins intelligents que les enfants de la bourgeoisie qui ont la supériorité de la "culture bourgeoise" et du langage. Non pas toujours le langage qui aide à la communication, mais le langage fermé, clos, de classes privilégiées.

Repenser l'échelle des valeurs entre intellectuels et manuels, comme on le fait en Chine serait utile. Il serait bon aussi de repenser la valeur de la "culture bourgeoise" sur laquelle est basée l'école capitaliste qui semble ignorer "la culture prolétarienne."

Mais comment espérer donner toute les chances d'épanouissement par l'école traditionnelle dont le but est de former des travailleurs à rendement maximum et une "élite" au service du capitalisme.

Examinons en particulier la réforme s'appliquant à l'école maternelle et prévoyant la scolarité obligatoire à cinq ans.

\*article paru dans bulletin de liaison de la section belge de la ligue mondiale d'éducation. 45 drève des gendarmes, 1180 Bruxelles.



Les statistiques nous apprennent que nonante-sept pour cent des enfants sont scolarisés à cinq ans. Ce pourcentage élevé prouve la confiance que les parents témoignent à l'école maternelle.

Pourquoi dès lors vouloir pénaliser cet état de chose par une obligation légale.

L'enfant de cinq ans est encore vulnérable aux maladies infantiles. Affectivement, il peut avoir besoin de temps à autre d'un congé en famille (naissance ou autre manifestation). D'autre part, d'une manière encore confuse est prévu l'apprentissage prématuré de la lecture et de l'écriture. Cette précipitation va l'encontre de l'avis scientifique de Decroly qui souhaitait ces acquisitions vers l'âge de sept ans.

Commencer ces apprentissages à l'âge de cinq ans avancera l'âge des non-adaptés et accroîtra encore le nombre de "doubleurs" qu'on évalue généralement à trente pour cent.

Le courant d'accélération, de dépassement de la maturité des jeunes enfants se fait déjà sentir dans certaines écoles. J'en donnerai un exemple: si la nouvelle mathématique a fait son entrée à l'école maternelle, ce qui ne serait pas un mal si on se limitait à cet esprit nouveau par des classements sous forme de jeux, déjà on aborde des abstractions, des graphismes que peu d'enfants peuvent suivre. Une pédagogue racontait qu'assistant dernièrement à une "leçon" donnée à des enfants de trois ans, à la question de l'institutrice montrant des jouets rassemblés, elle entendit les bambins répondre: "Avec tout ça, on va faire des ensembles."

Il y a une tendance à conditionner les enfants, à en faire en réalité de petite robots.

Si une véritable transformation de l'école ne peut se faire qu'en changeant la société, de meilleures conditions d'épanouissement ne peuvent être rejetées.

En premier lieu, il faut valoriser l'école maternelle, ce que les syndicats proposent.

Nous savons que le premier âge est très important dans la vie humaine. Le psychologue

français Zazzo n'a-t-il pas dit: "Le chemin parcouru entre deux et six ans représente, à l'échelle d'une vie d'homme, l'énormité d'une période géologique.

Nous croyons qu'il faut donner un contenu très important à l'éducation donnée à la "Maternelle" dans le sens de l'apprentissage de la vie en groupe, du développement moteur et intellectuel par le jeu, par l'expression libre, par l'observation, sans négliger le facteur affectif. Ces acquisitions importent plus à cet âge que l'acquisition de rudiments d'instruction.

Pour arriver à cet épanouissement, il faut abaisser les normes de population. Il est impensable pour le jeune enfant de vivre dans des groupes de trente à quarante élèves. Il faut fixer l'entrée à l'école primaire en tenant compte de la maturité des enfants, et non de l'âge. Pour cela, on pourrait prévoir, à l'école maternelle, une classe de transition où seraient admis les enfants ne pouvant s'adapter à l'école primaire. Mais avant d'appliquer toute nouvelle réforme, il faudrait améliorer la situation actuelle à l'école maternelle, à l'école primaire.

Toute réforme ne devrait avoir qu'un but: l'intérêt de l'enfant.

Elle devrait se faire par une large participation des tous les enseignants, des parents.

Pour terminer, disons qu'il faut donner aux enfants le droit d'être des enfants, il faut les aider à s'épanouir par le jeu dans la joie.

We are happy to publish this example of thinking from Belgium which stresses the importance of the years 2-6 in all round development, and the benefits from learning through play and observation (cf. Leeb-Lundberg and Kelly). The best interests of children should be considered rather than the demands of capitalist society . . . Thus children should not be herded together in large groups of 30-40, and should move on from a Nursery to the Primary School when they are ready rather than at a precise age . . .

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# The Elmhirsts and the Early Dartington: A neglected experiment

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In 1931 A. S. Neill, headmaster of Summerhill School, wrote to Bertrand Russell, who was then running his own school with Dora Russell at Beacon Hill, asking him if he could offer employment to a penniless widow,

I can't give her a job and don't suppose you can either. I have advised her to apply to our millionaire friends in Dartington Hall. I am always sending on the needy to them . . . hating them all the time for their affluence. When Elmhirst needs a new wing he writes out a cheque to Heals . . . Heals! And here I am absolutely gravelled to raise cash for a new pottery shed. Pioneering is a wash out man.<sup>1</sup>

His understandable envy was directed towards Dorothy and Leonard Elmhirst whose imaginative pioneering, backed by a considerable fortune, was transforming a rural Devon estate<sup>2</sup> of immense natural beauty into a miniature utopia of modernity, radicalism, and far-sighted planning. And central to that enterprise was a coeducational boarding school. A crucial figure in the development of the school to one of the best known in England was W. B. Curry, its headmaster for twenty-five years, but before his arrival the founders had already made a significant contribution to establishing a radical ethos that could stand comparison with Summerhill and Beacon Hill. It is the aim of this paper to detail the neglected first five years of Dartington Hall School and the somewhat overlooked pioneering efforts of the Elmhirsts in fostering radical innovations in the social structure of the school.

## **Leonard Elmhirst (1893-1974)**

Leonard Knight Elmhirst was the second of eight sons and one daughter of a parson landowner from the West Riding of Yorkshire where the family has lived continuously for over six hundred years, since Robert de Elmhirst assarted thirty acres of light land in 1320.<sup>3</sup> He was obviously proud of this family background which has an educational thread running through it — William Elmhirst used pensioned

monks to form a school staff after the Dissolution of the Monasteries and Elmhirst acknowledged this,

There's a sort of educational tradition running right through the family, and I don't discount this. And as I read William's document of the sixteenth-century on how to appoint and dispose of a headmaster, how to give him his head but how to get rid of him if he doesn't behave — well, it's a very modern document.<sup>4</sup>

He went to a fairly orthodox prep. school where, however, he was encouraged to become a keen naturalist. He was not considered academically first-rate and was recommended to try for, but as unlikely to gain, the scholarships to Malvern and Repton. In fact, he went to Repton (and even succeeded in getting into a class with the scholarship group) where he spent five unhappy years. A sensitive boy, he resented the excessive corporal punishment, the fagging, and the complete lack of privacy in study and dormitory. Music, drawing, bird-nesting, carpentry, and singing in Chapel provided refuge from the bleak, monastic regime of which he remained severely critical. Indeed, after leaving he characteristically entered into a correspondence (he is a prodigious letter-writer) with one of the teachers, designed to rectify some of the abuses,

not one of the Headmasters since Ford has seemed to have thought of altering the organization of life in the boarding houses under which so many boys with sensitivity of nature, emotional hunger, and intellectual potential, suffered grievously and were mutilated for life . . . as it was, heads of studies with four, five, or six in each could completely dominate, out of classroom, life by day, as the dormitory deprived one of all privacy by night.<sup>5</sup>

At Cambridge he read History, Theology, and, in his final year, Political Science, imbibing a belief in detachment and scepticism from Lowes Dickinson, who took a deep interest in the early Dartington, and whom Leonard acknowledges to be one of the greatest influences on his life. In India in 1915 he made a



decisive and precipitous break with Christianity, thus relinquishing his family's ambition for him, and particularly his mother's, that he become a missionary. From youth, he had intended entering the Church, either as a parson or as a missionary, but now he abandoned the twice daily bible-reading and prayers which had been the norm for him. However, in his philosophical leanings and educational practice something of the missionary never deserted him.

### **India and Tagore**

Elmhirst served with the Army in India between 1915-17 where he worked as unofficial secretary to Lionel Curtis (who was engaged on a reform of the Indian Constitution) and became acquainted with Sam Higginbotham, the American farmer-missionary who had founded the Alahabad Agricultural Institute to improve the Indian peasants conditions by modern husbandry. India and agriculture have remained two life-interests and influences for Leonard and, after leaving the Army, he took Higginbotham's advice and enrolled for a course in agriculture at Cornell University, which provided a course in Science and Economics related to practical farming. To do so he borrowed fifty pounds and worked his passage to America as a ship's writer. It was in America that he met Dorothy Whitney Straight and encountered Rabindranath Tagore.<sup>6</sup>

Tagore was a Bengali philosopher, poet, and teacher, who ran a sanctuary-school at Santiniketan and who was deeply concerned with the reconstruction of the social and economic life of the villages in West Bengal which were decaying both culturally and economically. Hearing of Elmhirst's leaning towards India and of his interest in its rural problems, Tagore invited him to collaborate in founding an Institute for Rural Reconstruction, to train Indians in agriculture and to assist native craftsmen, which was called 'Sriniketan' — Sanskrit for 'Abode of Grace.' Drawing on Baden-Powell's 'Scouting for Boys' Elmhirst overcame mistrust in training the boys of the village with the help of his Indian staff to combat the 'monkeys and malaria'. Furthermore, he invested much of his energy in a variety of experiments in education for village

children which took account of their natural surroundings and which tried to influence the whole community by first training the youngsters. Later, he worked out the plans for a village boys' boarding school with Tagore, called Sikshe-Satra, but this opened after he had left India in 1924. At Sriniketan the students carried out a "variety of duties, in the dormitory, kitchen, garden, and poultry run; they learned games, songs and plays, carpentry and some other craft, and their sums and writing were focussed on their daily experience."<sup>7</sup>

Clearly Elmhirst was profoundly influenced by his educational and agricultural work in India and by his involvement with Tagore. From the former he learned primarily that boys and girls could be taught together, that they could accept a large measure of responsibility for their own welfare and for conducting social experiments, and that natural surroundings could be educative if the practical and educational were blended. From the latter he received an understanding of traditional Indian philosophy, of almost mystical naturalism, of the need to cater for both the aesthetic and the material in man, but above all, the classic progressive doctrine of non-interference in the natural unfolding of the unique personality of the individual child. Having handed over his work to the Indians he had trained to replace him, Leonard travelled with Tagore as his secretary to China, Japan, Argentina, and Italy. He then said good-bye to Tagore and sailed to the United States. There he married Dorothy Whitney Straight in April 1925.

### **Dorothy Elmhirst (1887-1968)**

Dorothy was the daughter of William C. Whitney, a highly cultivated American financier and statesman, noted for his patronage of the arts, who served as Secretary of the Navy in the first Cabinet of President Cleveland. He died in 1904, when Dorothy was seventeen, leaving her with an independent fortune. Apart from a somewhat sketchy attendance at fashionable schools she had little formal education, having been taught mostly by private tutors, until she attended university in New York at a time when Dewey, Thorndike, and James Earl Russell were building the reputa-



tion of Teachers' College, Columbia. In 1911 she married William Straight, whom she met in Peking while on a world tour, and they had three children. He had forwarded American, European, and Chinese interests through industrial and railway development in China for a consortium of bankers and continued to do so on his return to America, following the overthrow of the Manchu dynasty which had ended negotiations. Deeply interested in writing, the arts and politics, he founded and backed with Dorothy three magazines of liberal opinion — 'The New Republic', 'Asia' and, later, 'Theatre Arts'. After volunteering for the armed forces in 1917, Straight died in France of pneumonia just as the war ended.

In his will he asked that something be done with his fortune to make Cornell, his university, a 'more human place', and in working out details for a Students' Union called the 'Willard Straight Hall', Mrs Straight was assisted by Elmhirst, a student at Cornell between 1919-21. Dorothy has said that "the fact that I inherited money at an early age led me to feel that I was economically privileged and that wealth entailed social responsibility." She became the first president of the National Junior League, campaigned as a suffragette, and was chairman of Herbert Hoover's Committee of Women during the First World War. Her three children went to Lincoln School, New York, which was founded in 1917 by Abraham Flexner by arrangement with Teachers' College, and which was financed by the Rockefeller Foundation. Flexner believed that progressive schools in America were apt to be too timid, and he personally derogated tradition; his school embodied up-to-date curricula and methods, derived and developed from Dewey's work in Chicago, and was considered by Flexner to be a laboratory to test and evaluate the bases of its own theory and the results it produced.

### **The Dartington Estate**

Together Leonard and Dorothy considered starting their own enterprise in Britain or America. Leonard felt that America was perhaps more conducive to novelty and experiment, but Dorothy insisted on England and sent a cable, in January 1925 before their

marriage, "Find some place in Devon." They were agreed that there should be a school for Dorothy's children to enter, that it would not conform to the Public School model, that it would be coeducational, and that it would combine ideas from both Tagore and Dewey.

In September 1925 they bought the 820 acres that remained of an estate, (since increased to some 4,000 acres by acquisitions), dating from pre-Norman times, at Dartington, near Totnes in Devonshire. From the beginning the School and the Estate were run side by side and for a short time a conscious effort was made to integrate them. The general goal was to create a common basis for a corporate life between pupils, teachers, and estate staff; and particularly to enable the school to use the estate for occupational training and in various other ways to give the children opportunities for responsibility and for learning at first hand some practical experience of life. Indeed, the underlying purpose was to use the estate for research, education, and profit, and, in appropriate inter-relationship, most of its diverse activities were construed as in some degree a suitable base for both schooling and research. In addition, Dorothy in particular shared Tagore's conviction that the material life was but a basis for man's spiritual enrichment and aspirations through the arts.

### **The School**

The ingredients that the school drew upon consisted of the cumulative, progressive educational tradition, especially as refined by Tagore; on the enthusiastic, but self-confessedly amateur, ambitions of the Elmhirsts; but, above all, the yeast was decidedly American. For example, the preliminary programme of the school was outlined with the help of Professor E. Lindemann of the New York School of Social work; in 1928 Dr Bonser of the Teachers' College, Columbia University made a progress report upon the school; the workshop was organised by Professor Roehl on sabbatical leave from Cornell; and many of the British staff such as Marjorie Wise, Winifred Harley (from the Palmer-Merrill School in Detroit), and later Bill Curry, had had experience in America. There was, too, the example of 'Daddy' George's Junior Republic,



which Elmhirst had visited, while one of Homer Lane's backers at the Little Commonwealth, Lord Sandwich, took an interest in Dartington from the outset and passed on the fruits, and warnings, of Lane's experience (Lane also was an American).

But the Elmhirsts were also open to English experience and visited several schools for observation and advice. From his tribulations at Repton and from the example of Eton, Leonard Elmhirst developed a number of ideas about the need to respect the individuality of each child with regard to privacy,

And we said right away — if it's boarding, then a room for every child without question; you give every plant you want to grow a pot of its own, you don't stick two plants in one pot; so a room of his or her own with appropriate washing facilities.<sup>8</sup>

This not only promoted the good health of the children but also was economically practicable in that it permitted letting for holiday courses. Bedales was scrutinized, but the co-education did not go far enough and the Elmhirsts found unpalatable the somewhat 'dead religious exercises' still being carried on there. They visited a rural boarding school for farms' labourers' sons and, noticing the benefits of boarding for boys of the 'lowest level in agricultural life,' determined to make no difference in provision for the sons of estate farm labourers and the other children. From Bertrand Russell came the idea that parents should not be allowed to interfere too much in the running of the school,

in those days Russell was saying "if you can avoid it have no parents, they're a damn nuisance!"<sup>9</sup>

In effect, the Elmhirsts were flexible, eclectic, and open to some of the most advanced, radical, educational thinkers and teachers of the day on both sides of the Atlantic. A visitor in the early days remarked that the education at Dartington represented "an integration of all the best that has been discovered, accepted, and advocated by the foremost students of psychology and educational theory in recent years, plus the courage and faith to put this philosophy into action."<sup>10</sup>

### **The Early Years 1926-31**

Dartington Hall School opened in September,

1926 with ten children and it was in the first five years that the Elmhirsts' personal contribution to the ethos of the school was at its greatest. The venture was small, intimate, and sought to avoid institutional rigidity with 'co-operation' and 'participation' the key words.

On what lines were people thinking in those first years? Elmhirsts' notes of an Education Committee meeting give some indication; he quoted Flexner,

(there is) only one childhood. Let them run loose in healthy surroundings.

and also wrote,

What is considered a waste of time? Will there be time to stand and stare . . . we must be content to see children idling.<sup>11</sup>

Generally, the distinctiveness of the early Dartington was felt to reside in the emphasis on the arts and crafts, upon projects and non-academic subjects, upon ideas about self-expression and self-government, and upon the availability of the estate as an essential part of the school's educational purpose.

In practice, unanimity of outlook on the staff was rare and there occurred many clashes of ideals and temperaments. Some of them took the standards of conventional education as the polar extreme to be avoided, while others were not always very clear as to what exactly should replace those standards. Undoubtedly there was a certain dynamism about the environment, arising from an exhilarating feeling that convention could be ignored and that time and money were available for trial, error, and experiment. Given their head, some of the staff, perhaps not unnaturally, leaned towards the bizarre and the indulgent with something of the uncritical zeal of the newly converted.

The loss of Wyatt Rawson, the first headmaster, to the New Education Fellowship after only two years was a serious blow to the Elmhirsts and with their own administrative burdens increasing as estate activities expanded they decided to seek an outside objective, expert appraisal which bore fruit in the Bonser Report of 1928. While admiring the schools environment and educational principles, Dr Bonser came to the conclusion that there



were not enough experienced staff to implement the advanced educational theories in vogue at Dartington. The main findings were that the estate environment as an active educational factor was largely in abeyance, that most difficulties arose from the fact that many people involved were amateurs tackling a professional job, and that there was an urgent need of an executive head or director to pilot an expansion in numbers and to attract a well-qualified staff.

Such considerations commenced the growth from an intimate school into more of an institution, a development which disappointed some of the staff who did not always adapt themselves to the new conditions. Above all, this period was characterized by self-conscious experiment and by an atmosphere of continuous initiative and reappraisal to avoid rigidity and fossilization. The link between school and estate for educational ends was found wanting, some of the teaching was poor, and there was a general feeling of unease and insecurity among the staff. But it must not be forgotten that these were the first exciting pioneering years and for some people they were the golden years of Dartington. And there was perhaps a certain indulgent quality about this period — a sort of prurient abundance, coupled with a dignified frenzy to implement high ideals and aspirations. With the growth of the estate the multifarious burdens on the Elmhirsts' energy forced delegation and they were searching for a synthesizer, an educational strategist, someone with vision, imagination, and authority, a professional expert in his field, to define and conduct the future of this educational experiment. That man was Bill Curry,<sup>12</sup> who became headmaster from 1931 to 1956 and with whom the later development of the school is largely identified.

But from the beginning, the Elmhirsts' Dartington was a recognizable 'modern' school, as opposed to the earlier 'new' schools (such as Abbotsholme and Bedales). For example, there was a complete break with established Sabbath observance (which proved quite a shock to some parents); the pupils in the East Wing of the Hall were accommodated in

single rooms; both sexes shared bathrooms, basins, and lavatories; marking systems in classwork to promote competition for prizes was eliminated; a break with the idea of staff-invented rules led to an embryonic form of self-government; the use of Christian names to avoid arbitrary distinctions between old and young was begun; and the belief was espoused of implementing contemporary pedagogical practice. In the estate and school activities the children of local working class estate employees and the fee-paying children of radical intellectual parents worked and played on equal terms. Also there was the nucleus of a dedicated staff. But above all, there were patrons who espoused critical self-analysis, flexibility, and wide discretionary powers among their employees. Despite some serious setbacks, much outside criticism, and internal uncertainties, this radical, educational experiment had been firmly established, and new ground broken, by its founders.

### Conclusion

The Elmhirsts were a formidable pair of educational missionaries. There was Leonard, the son of a Yorkshire squire, with a Public School, Cambridge, and Guards background, who was shrewd, energetic, practical, pragmatic and always open to advice. And there was Dorothy — her father was a racing friend of Edward VII, and she was an American millionairess, cultivated and philanthropic. Together, they were a remarkable couple — idealistic, generous, courageous, tolerant, unafraid to delegate, kind and loyal. Perhaps one of their most beneficial, and not inconsiderable, achievements has been as figureheads in an establishment often rocked by internal dissension and outside vituperation. Firstly, they have both, and particularly Dorothy, encouraged a flexibility, a fluidity, and a lack of formalization in both formal structure and personal relationships. And, secondly, despite all the gossip and vilification aimed at Dartington and its pagan education no-one has been able to besmirch, or provide a moment's doubt, as to their motives and integrity. That consideration is most important in explaining the survival of the school through its stresses and strains.



Their acknowledged contribution to English education has been two fold. Firstly, they created a cultural environment that was educational in the widest sense — William Weir, the architect, restored the medieval buildings, with the hammer beam roof on the fourteenth-century Banqueting Hall being reconstructed following the design and techniques of the original craftsmen. The tithe-barn, also fourteenth century, was converted by Walter Gropius (of the Bauhaus) and Bob Hening into a theatre. In 1934 Uday Shanker and his troupe performed ritual Hindu and Indian dances. The Sunday evening meeting attracted a galaxy of distinguished speakers — among them Rabindranath Tagore, Bertrand Russell, A. S. Neill, Julian Huxley, Gerald Heard, Barbara Wootton, and Aldous Huxley. From the Cornish settlement in Seattle, USA came a talented group of artists — Richard Odling, producer and puppeteer, Louise Soelberg, a Dalcroze eurythmic dancer, and Mark Tobey, a painter. Margaret Barr, a leading exponent of dramatic dance and a pupil of Martha Graham, brought dancers, designers, and musicians; Bernard Leach the potter joined the staff; after the Nazis came to power the Jooss-Leeder Ballet School from Essen found a new home at Dartington; Michael Chekov, a refugee from Russia, nephew of Anton Chekov, and formerly of the Second Moscow Arts Theatre, arrived with twenty students in 1936; Hans Oppenheim, formerly of the 'Deutsche Musik Bühne', worked at Glyndebourne before forming a music theatre studio on the estate; in 1939 Robert Masters formed a string quartet to play to the school and adult audiences; and, finally, Imogen Holst took up an appointment there in 1942.

No less significant has been their founding and continuing support for one of the most radical coeducational boarding schools in England. Here they were in the difficult position of being the major source of income (the first 25 years cost them, capital building apart, nearly £400,000)<sup>13</sup> yet wishing to grant the utmost autonomy to the school's headmaster. Bill Curry, Hu and Lois Child, and Royston Lambert have successively enjoyed restrained but powerful backing and the occasions when the Elmhirsts have felt obliged to intervene

in school affairs — usually on behalf of children, parents, or staff — have been rare. Curry was headmaster for twenty-five years and through his work and writing he established Dartington's reputation to the extent that he is sometimes quoted as founder or first headmaster of the school although he was neither. Yet, to a certain extent, many of the innovations for which he was applauded had been developed in the first five years, before his arrival, when the Elmhirsts' personal influence was at its strongest.

Reacting against the stereotyped character-moulding of the traditional Arnoldian Public School, (With its Sport, Classics, Chapel, and Prefects), the Elmhirsts sought an environment where the child would be afforded the maximum opportunity for unhampered development. In 1926 the number of coeducational boarding schools in England that professed such freedoms could be counted on one hand. Even though the notoriety of Dartington Hall School sometimes conflicted with the commercial aims of the estate<sup>14</sup> the Elmhirsts possessed the courage to continue supporting the school. Indeed, their courage and inspiration were instrumental in establishing many of the radical innovations in the early Dartington upon which others later built. Their efforts, and the early Dartington experience, deserve greater recognition than they have so far received.

For biographical note see p.7.

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# Upon leaving Conisbrough

Pat Kitto, UK

In 'Alternatives to School', which appeared in the New Era of July/August 1972, Royston Lambert, at that time Principal of Dartington Hall School, Devonshire, described the two-way scheme of integration with the town of Conisbrough in Yorkshire. We quote:

It is often said that the progressive experience is irrelevant to the majority because it is confined to the private sector of education, and it is true that radical schools were set up originally (in UK, Ed.) as anti-Public Schools. This criticism is entirely valid but it is no longer true of Dartington. It is our duty to relate, to beam on to the mainstream of education and that is the state system. Our role is that of an experimental outpost, transmitting lessons back to the mainstream for it to adopt, refine or reject. Our new nursery is thus jointly run by the Trust and the Devon Education Authority; with the local comprehensive school we have begun a scheme of integrated teaching. In our two-way scheme of integration with the town of Conisbrough in Yorkshire, in which every child in the town of 20,000 will have an experience of residence at Dartington or at our annexe there, we are attempting a link by which two schools and two communities become gradually enmeshed and grow together. This is also attempting at the national level to show one way in which the catastrophic division between private boarding and state day education can be lessened if not ended. Our annexe there is also deliberately trying to open up new forms of residential education within the state sector, more realistic and relevant forms than that usually adopted of the rural holiday centre. The school is thus now integrally bound up with the state system, with two separate comprehensive schools and is partly financed by two separate County Councils.

The article which follows describes one of the open evenings at Conisbrough in 1975 before the wardens, Pat and Dick Kitto, departed after three years and the Terrace became the property of the Doncaster Education Committee.

It was our last Open Night at the Terrace, a Thursday, when the younger children of the area came into the house from half past six to half past eight, or so. We had been having two Open Evenings and the numbers had grown so much, sometimes with 70 kids in at a time, that we'd had to split them up into over elevens and under. But this was our last night, and the kids were here, too early as usual. No amount of telling them that the place didn't open until half past six would stop them from coming at five. Nor the fact that we hadn't eaten yet, nor got the rooms ready, or had time to light the fire. They stayed around outside, quite content to chuck stones from the drive into the grass below, or at the doors, or, occasionally, the windows. They swung on the tree which had got so badly burned when the caravan went up in smoke,

or played tig, or stared at us through the curtains.

When you opened the door they exploded inwards, shouting, fighting, pushing, rushing to the lavatory, asking for the table tennis, or the draughts, or a pack of cards, or for Dick, or if they could make tea later. As a matter of fact, we'd given up tea some time ago partly because sugar became so expensive, partly because the brew they made was undrinkable, and perhaps because of that, a great deal of it got spilled in a messy, sugary mass on the floor. But this was a special occasion and we'd decided to lash out on Hot Dogs — half a sausage in a small bread roll. And orange squash.

"Heyup" Barry said, mouth very full, "Wot's all this 'ere for?" Barry was the sceptical sort.

"It's our last evening. We're leaving at the end of the week. It's a bit of a party."

"Yer mean yer breaking up? So're we. Are there seconds?"

Barry is ten and is looked after by his father because he has no mother. He is well known for extremely dirty face and hands and his ability to get under the skin of adults and children equally. He is always dashing through rooms, unable to settle; disturbs games, fools about in drama, and has never been known to finish a painting. But last week it was different. I saw him standing watching a group of other children making cards for Mother's Day. I wondered what he was thinking. But he was far within his own thoughts, so I moved away and left him.

When I came back I saw that Barry had his hands curved secretly around a very small card of his own. It was about two inches high and four inches long. It must have been cut from the bottom of someone else's card. It was decorated with small drunken yellow flowers on the front. I asked him if I could see it.



"All right, then. If you don't show it to no one else."

Under the flowers it read: **To Mrs Tully.** And inside: **I know your not my reel Mam, but your just as good.**

"Does Mrs Tully look after you when your Dad's at work, then?"

"No."

"Does she come into the house?"

"No."

"How d'you know her, then?"

"She lives down our street, and sometimes when I go out, she waves to me."

But that was last week. Now he's having his third hot dog.

"See you after the holiday" he says.

"You won't, you know."

"Don't believe that" he laughs sarcastically. He thinks he knows we can't do without him. He catches Dick's eye. "See you after the holiday" he shouts at him.

They are on their way out now, struggling into coats, punching, arguing, but quieter now than when they came in, their energy somewhat expended. With hardly a backward glance they straggle into the darkened town. Thirty or forty kids we've come to know during the last three years. They've been out with Dick in the van, worked with the Rosla boys in their workshop, made bread with me, met our weird friends, and been the central theme of many staff discussions about what we think we're doing for them, or with them. Now they've become one of the many links with the Terrace that we miss.

From April 1976 the Terrace, bought by Dartington Hall Trust five years' ago, is to be run by Doncaster Education Committee. In fact, it will be run by Northcliffe School, and the

link with Dartington will continue. There will be changes, but a going over into the local authority was envisaged by Royston Lambert in his original scheme, and the future should be a good one.

During the last three years in Conisbrough, Dick my husband, and I, living in the Terrace, have deliberately enlarged the activities of the house from that of a hostel for visiting groups from Devon, to a much greater involvement with the local community. Because so many children from the town and from Northcliffe School have stayed at Dartington, some for as long as three years, we have many friends amongst their parents. They have introduced us to other people, to the pubs, the clubs, and the houses of the area. During the Sixth Form courses, and the writing courses, Dartington children have been invited to the homes of miners, steel workers, old age pensioners and others to hear about their life and work. All the courses at the Terrace have been involved with live people and living history, sociology and geography. They have been built around small groups of children working with adults, sometimes teachers, often not. But those adults offered rare and special skills built upon knowledge of local history, coal mining, union work, wages structures, strikes and so on. When the children left Conisbrough they found that they had not only learned a great deal but also made friends with people like Charlie Mills, Albert Taylor, Kathleen Willis, Olga Connolly; wrote to them and visited them when they came to Conisbrough again.

During the day time a group of 15 children used the house as an Alternative to school. In the second year of the experiment the group was made up of boys and girls, unlike the first year which was all boys. They are doing practical work, community work, and keeping a diary as part of their remedial reading and writing work. They have weekly meetings and a great deal of contact with the teacher in charge who works along with them. Michael Duane, as part of a thesis he has been working on at Nottingham University, has been taping the meetings and conversations, as well as following up in detail the progress

Continued on p.22



# Ideas and meaning of education: a divergent angle

Michael Kelly, Buea, Cameroon

Throughout education learning is far more important than teaching. An educated person is one who has learnt some things which are worth learning and is capable of going on learning. Discovery is far more educational than imposition of rote and reflexes.

The early learner is of course likely to need guidance, feeding facts and basic skills. But the learner's own observation, even if closely guided and stimulated at first, is what is educationally important. Guidance should not be dictation and should lead the learner to free observation of what is to be observed, whether within subject-disciplines or at large. The learner will need guidance at first in analysing his observations. Once again, this should not be dictation and should lead to free analyses on the learner's part. The learner will also need guidance, interpretation and explanation, in order to understand what he sees and thinks about. This again should not be dictated and should lead to genuine understanding attempts on the learner's part.

Learners are active or they are not learners. Whether teachers like it and are comfortable about it or not. It would save energy and suffering if learner's active natures could be admitted and permitted to be so. Co-operation about learning between learners and teachers would help.

It should be noted that there are no experts in human teaching. No amount of writing or lecturing or academic pretensions to the contrary can alter that. There are no experts in teaching human beings. In practice it is all a hit or miss affair of interpersonals, specific interactions. It is also to be noted that very highly thoughtful and intelligent people are rarities in formal education before the level of universities, if then. Plato and Aristotle were probably the last great minds to concern

themselves with education in the Western tradition. It is not just an unkind joke to suggest that Education Faculties are almost always the intellectual slums of whatever university campus they feature on.

There are no institutions which educate apart from the calibre of the learners within them. Less institutionalism would threaten professional teachers but would be more psychologically realistic, or encouraging, for learning, more relevant to human living styles, even immature ones. Uncluttered by institutional fetishes of behaviour and deportment, distractions from learning where not actual obstructions to learning, learning would be obviously more free and more autonomous. The best discipline, indeed the only discipline worth respect, is self-discipline. The sooner this is acquired the better. Institutional repressions can lead to reaction and fundamental resistance or to thoughtless, characterless conformism. Neither stances are particularly valuable in human beings: automatic obedience is at least as debased as fulltime bloody-mindedness.

The more creative the learner, the more and the better the learning, and the less well institutions and their servicers will be able to cope. Really it boils down to the rather obvious but still not enacted hypothesis that schools and institution-minded teachers are not necessary for education and are often unhelpful towards it.

Charmismatic teachers do exist from time to time and place to place and people, including children, even within schools, can learn from them. But they are untrainable, born not made, or self-made not taught in all the teaching influences that matter, unpredictable, abnormal. They are best in face to face interpersonal interactions, in person rather than in



write-ups and are therefore ephemeral even where they leave a mark and are awkward for institutions and, often, in institutions.

At the nuts and bolts, routine level, teachers without charisma may have a place, in the absence of tested alternatives, in preliminary guidance of learners to develop learning interests and skills basic to such developments. The 3Rs need to be taught as do some motor skills, the rules of games and grammars introductory techniques involving mechanical and routine approaches to tasks. But, as Portman and Weingartner put it, even at the earliest stages genuine learners need "built-in, shock-proof crap detectors as basic equipment in their survival kits" (**Teaching as a Subversive Activity**, 1969). Teachers are never all that relevant as formal properties of the environment: children as well as adults learn best in a state of self stimulated freedom of interest. Even the lumbering pundits have cottoned on to reading-readiness as an essential learner-feature however much they still pontificate, blathering on about 'methods' of 'teaching' reading.

It is important to note that experience is a great educator. Even for adults when it can so frequently seem too late, when academic education, booze, laziness, passivity, conformism, careerism and complacency have done their worst. No real adult, no mature being, should honour book or expert opinion above experience, above perceived facts. Yet that is a hard lesson to learn and to learn the confidence to stand by.

Experience really should be used to judge the suggestions, statements, arguments of others and be used as a base for one's own views. This should be so in formal educational settings as well as in life at large. Clearly. And yet one has one's doubts about how real experience is used or honoured in education, especially in institutions of 'education'.

What is wrong with conventional systems of education?

Four main things: irrelevance, expense, teachers, worthlessness of products.

**Irrelevance:** By this I do not hope to jump on to some half baked bandwagon for instant-mix 'relevance' as an absolute. All I want to point to is that schools and colleges and universities make irrelevance to society and individuals within society such a shibboleth that one cannot ignore this wrongness, much as one despises verbose student 'radicalism' and incoherent 'the present is all'-ism. Conventional syllabuses and examinations have almost nothing to do with wisdom, wit or even knowledge. They are irrelevant to human beings, not just to 1976 or any specific society. The inescapable staticness or inertness of examinable syllabuses makes their educational content by definition undynamic, dead. That sort of irrelevance is endemic in the whole conventional tradition of academicism and has small relationship with contemporary fads and sloganeering about 'relevance'. The newly 'independent' countries of the Third World with their unreformed colonial handmedown educational systems geared to training and conditioning clerks and policemen are no worse than metropolitan systems aimed at processing the academic establishments, and producing syllabus-bound convergers. They are just more dramatically and conspicuously counterproductive in our present state of history. The human irrelevance, nothing especially topical, of conventional educational systems calls for radical reforms of attitude as well as of curriculum and staffing and institutional forms. Learners, teachers, parents, the society permitting the educational systems and checking its products, the institutions, the learning content and methods, all need radical, not lefty, review.

I daresay this is improbable, except perhaps in some Third World societies. Irrelevance is too safe and easy and built-in. If education in its conventional forms were made humanly relevant, social revolutions far more profound than any envisaged by political philosophies would ensue. Relevance in education is not seriously even dreamed of, much less hoped for, by anyone except sages and saints, people who precisely still, all evidence to the contrary, have faith and hope and love for mankind.



**Costs:** This emphasis is likely to convince the most indifferent and hardheaded that something is wrong. Even those to whom my concept of relevance seems quite quite potty. All national budgets are drained excessively by conventional educational costs, of which the largest element is invariably the paying of teachers. Until recently it was unthinkable to say that people should pay for education or go without, should be free to opt out if they do not see the point. But why should the unwilling or the ineducable, according to conventional systems, be forced to go through the mill, at such expense to the state and its tax-paying sector. Why indeed.

It is to be noted that compulsory education in rich countries is a costly way of keeping children bored and off the streets when they could be learning useful and interesting things at large. In poor countries education is increasingly an overt means to social injustice: the children of the elite attend school, at state and personal expense. The increasing majority do not have access to formal education. Another anti-developmental feature is that female education lags far behind male. All conventional systems, which train in accumulating low grade useless knowledge for gaining skill-free certificates, are lotteries as far as the 'success' or 'failure' of their products in life outside are concerned. But the rich are able to manipulate the results towards 'success' for their own. Once again, more dramatically and conspicuously in poor countries, but not really differently.

Huge investments in other words go into inefficient and ineffective, unjust and unproductive systems, just because no society has the courage or intelligence to work out something better.

**Teachers:** Are parasites. As an economic group. They produce nothing except in narcissistic internal convention-system terms. No teachers are experts. (If they were they would be in production or research instead of teaching, personal quirks to the contrary). Teachers are invariably conformists: would be 'radical' hairies and permissives as much as 'straights'. No original can work in a conventional (per-

missive or repressive, democratic or authoritarian) educational system. Except, in a few glorious instances, as a subversive. Teachers always service the status quo, even if they 'think' they are on the side of the 'revolution': they would not be in the system if that were not so. They are by status, life-style, work-style and label, undevelopment minded and not constructive change-oriented. As teachers are characteristically not creatively intelligent they form, in spite of low individual salaries, an extravagant vested interest group set against structural and manpower changes in societies' educational systems, against educational-cum-developmental rationalisations. Individually poorly paid (except in poor countries where they are an economic elite) teachers form an important wage earning sector of any national economy. Yet their low creativity and low morale make them invariably a bottleneck on educational and social progress. Where they have any entrepreneurial ability at all, this appears outside the educational system in hobbies or sideline businesses and projects.

**Worthlessness of the products:** This is so in terms of what has been put in as educational content, up to postgraduate level and of employability. The content is irrelevant, unusable, unattractive, primitively rudimentary dead knowledge. All products of schools up to postgraduate level have to be given on the job training to be worth employing.

All the above four points are obvious and even recognised on all sides. Up to the point of having the will and intelligence to do anything about it.

I once had to explain the biggest single plank in my reform of education thinking to an earnest development planner: one bomb per school sufficient to destroy all plant and equipment completely. He seemed surprised, unused to the simplicity called for, before reform could be engaged in.

In fact, all protagonists of deschooling to the contrary, revolutionary alternatives to conventional education are unlikely to supersede conventional structures in the foreseeable future. Educational issues do not generate



enough creative concern among societies' decision makers and institutional entrepreneurs. As education is so vast an industry, operating at such a low level of semi-professionalism, affecting so many members of society as clients, actual or parental, it is not surprising really that nothing abrupt is likely to be done about its debased state.

Hopeful indices are of course to be found in its relative lack of influence on genuine thinkers and inner-directed human beings and on the existing alternatives which are traditional rather than trendy or proselytising. Because it is a matter of long standing and common observation that almost all thoughtful and educated people have become so in spite of and not because of their formal education. Most learning of value occurs and always has occurred outside educational institutions, in the home, in the community, in the ecological environment, in peer-groups, in solitude, informally. This is true of knowledge acquiring as it is of skills, manners, creativity, insight, interests, experiences, attitudes.

One can make pious recommendations, platitudes in theory though few practise them: the school should be more open to the community and environment than it is; the community and environment should penetrate the school more. The content of education should be more real, more humanly valuable, more culturally profound and positively related to social development and personal development. Educational provision should be quantitatively and qualitatively more generous than it is: out of school, lifelong, semi-formal. Self-help group interest and group consensus evaluating educational styles should be experimented with. Teacher cadres should be altered: expert consultants should be brought to learners on a non-routine, special interest, special dimension of learning basis; teacher auxiliaries should help teachers to be free to mature a bit as people and even develop creative interests and thoughts and ideas of their own which could be introduced into their teaching. Teachers should learn to become guides and stimulators, mentors, not dictaphones or basic robot-kit-knowledge echoers. And so on and so on until the cows throw up

and the NUT collapses with collective apoplexy.

Subversion from within is a better bet than revolutionary postures and rhetoric. Paulo Freire is on to something if only he would not go on about foggy words like 'conscientization'. He makes good sense in illustrations like that offered by Ivan Illich:

"Paulo Freire discovered that any adult can begin to read in a matter of forty hours if the first words he deciphers are charged with political meaning. Freire trains his teachers to move into a village and to discover the words which designate current important issues, such as the access to a well or the compound interest on the debts owed to the **patron**. In the evening the villagers meet for the discussion of these key words. They begin to realise that each word stays on the blackboard even after its sound has faded. The letters continue to unlock reality and to make it manageable as a problem. I have frequently witnessed how discussants grow in social awareness and how they are impelled to take political action as fast as they learn to read. They seem to take reality into their hands as they write it down.

. . . Since 1962 my friend Freire has moved from exile, mainly because he refuses to conduct his sessions around words which are preselected by approved educators, rather than those which his discussants bring to the class."

**Deschooling Society**, Calder & Boyars, 1971

The strategy is right in school as well as in literacy classes for unjustly treated adults: introduce controversy, outrage, values, politics, into all 'education', then thinkers really will emerge and have something to learn, to learn about, to learn on from, to motivate learning. Our complacent voyeur-titillation, media sodden broiler house society needs issues, of rot and decadence and cancer and constipation and dishonesty and anomie, to learn from. The educational mirror as critical learning inducer. Subversive teachers and students do not need to shout on platforms or embrace scandal as a form of cop-out self-



martyrdom or castration, they simply need to care and to persist. Their methods will lead to better basic skills not more — they will not fail objective testing exams, they will achieve more; but they will crucially achieve more beyond those basic neutral skillzones, they will personalise education. I do not see hairy extremism as any educational solution. That is a phase like any other fad. What is wanted is disciplined and dedicated concern, articulateness, depth and range of knowledge, inability to credit current conventional educational aims and methods, absolute value for human freedom, thoughtfulness, wisdom, empathically rather than doctrinairely.

#### Selected Booklist:

- E. B. Castle, **Education for Self-Help**, O.U.P., 1972.  
 P. H. Coombs et al., **New Paths to Learning**, Internat. Counc. for Ed. Dev., 1973.  
 R. H. Dave, **Lifelong Education and School Curriculum**, UNESCO Inst. for Ed., 1973.  
 P. Freire, **Cultural Action for Freedom**, Penguin, 1972.  
 P. Freire, **Pedagogy of the Oppressed**, Penguin, 1972.  
 P. Goodman, **Compulsory Miseducation**, Penguin, 1971.  
 ed. D. Head, **Free Way to Learning**, Penguin, 1974.  
 J. Henry, **Essays on Education**, Penguin, 1971.  
 I. D. Illich, **Deschooling Society**, Calder, 1971.  
 N. Postman and C. Weingartner, **Teaching as a Subversive Activity**, Penguin, 1971.  
 E. Reimer, **School is Dead**, Penguin, 1971.  
 J. Rogers, **Adult Learning**, Penguin, 1971.  
 ed. B. Rusk, **Alternatives in Education**, Univ. of London Press, 1972.

#### References from K. Leeb-Lunberg, p.5

1. Maria Kraus-Boelte and John Kraus. **The Kindergarten Guide. An Illustrated Handbook, Designed for the Self-Instruction of Kindergartners, Mothers and Nurses.** Volume I: **The Gifts**; Volume II: **The Occupations.** New York: E. Steiger and Company, 1882.

Other, less extensive manuals had appeared in the United States before the Krauses' edition, from 1863 on. The very first manual to be published in the English language appeared in England in 1855: It was in one volume:

Johann and Bertha Ronge. **A Practical Guide to the English Kinder Garten (Children's Garden) for the Use of Mothers, Nurses and Infant Teachers.** London: J. S. Hodgson, 1855.

Mrs Kraus undoubtedly knew this manual. Before coming to the United States she did several years of pioneer work in England.

2. Frank Lloyd Wright. **An Autobiography.** New York and London: Longmans, Green and Co., 1932.
3. Kristina Leeb-Lundberg. 'Kindergarten Mathematics Laboratory — 19th Century Fashion.' **The Arithmetic Teacher**, Vol. 17, No. 5 (May 1970), pp. 372-386.
4. ———. 'Friedrich Froebel's Mathematics for the Kindergarten. Philosophy, Program, and Implementation in the United States.' Doctoral dissertation, New York University, 1972. 428 pages. Published on demand by University Microfilms Ltd, High Wycombe.

Continued from Pat Kitto, p.17

of the boys from last year's group. He has evidence for a great change in the attitudes of both these groups. Their verbal ability has been greatly enlarged as well as their need to argue and rationalise their own behaviour. The results support his ideas about intelligence being closely linked to the ability of the person to express ideas clearly.

In the evenings the Terrace is used for a variety of purposes. A History Club has been formed and meets weekly to discuss the Conisbrough area. The very active PTA, a group of Conisbrough parents whose children are still in the sixth form at Dartington or used to be there, meet regularly. There are open seminars and lectures, socials and parties. The A. S. Neill Trust held an inaugural meeting there. There was a meeting of the Alternative Society to discuss education with three HMIs present. A theatrical group, The General Will, have put on performances in the house as well as at the Miners' Welfare.

In a way, the Terrace created a life of its own. Some people found it exciting, others disturbing, others boring. But the children seemed to need the opportunity it offered for close contact with adults. Perhaps this fact is the most interesting one to come out of the experiment. We know that this kind of communication works with children whose background is academic, or used to using words and talking about ideas.

But now we know that it can also work with children whose backgrounds are not those in which the ability to talk has been stimulated at home. And this is a fascinating discovery — that the real ethos of Dartington works.

Pat Kitto has a particular interest in counselling. Trained as a drama tutor and taught adults and severely depressed patients in hospital. Born in Yorkshire, has been at Dartington for many years and from there trained students in social work from their base in Sicily. Member of A. S. Neill Trust.



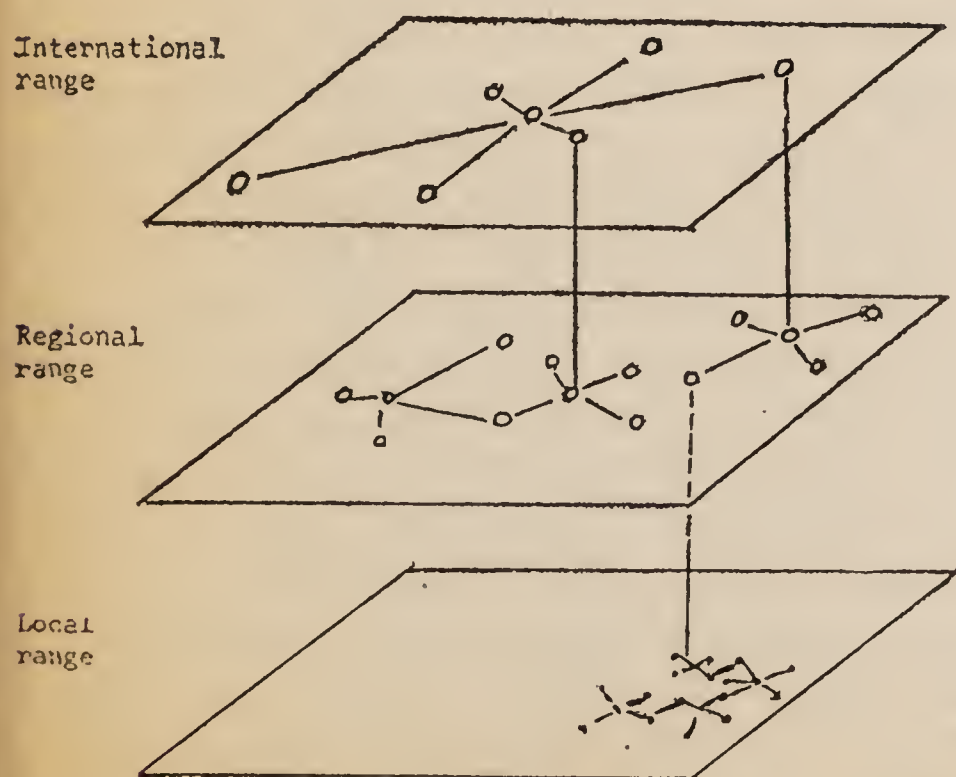
# "A huge world-embracing network of links"

## —some comparisons of curriculum change in geography

Dr Frances Slater is a New Zealander, who is now working at the Institute of Education, University of London and who lectured last summer at McGill University, Canada. This article has a threefold concern: the new geography, the process of curriculum development, and comparative education. In the latter connection, it is of particular interest that the author claims that "change is more widely spread at regional and local levels in Australia and New Zealand. Why?"

Curriculum change or changing the curriculum has become very much a vogue activity. It is salutary therefore to compare the rate of and responsiveness to change in England with that in Australia and New Zealand and to attempt to identify as a result some of the constraints and opportunities which appear to operate in the three cultural systems. A general perspective is provided by Hagerstrand's theory of diffusion, itself part of the new geography, now filtering into schools.

In 1953 Torsten Hagerstrand, a Swedish geographer, published his first paper on processes generating spatial patterns characteristic of the spread and acceptance of new ideas throughout society and constraints inhibiting the adoption of ideas or innovations. Hagerstrand's theory of spatial diffusion provides a model to assess the rates of shift in geographical education in the three countries.



Schema of a Hierarchy of Networks of Social Communication  
In Operation (Torsten Hagerstrand)

Acceptance of changed ideas depends most heavily on people talking to one another — "The talking and listening individual is part of a huge world-embracing network of links . . ." Within the network we can recognise, according to Hagerstrand, a hierarchy of social contacts operating over longer or shorter distances. There are those whose institutional setting provides them with a range of international contacts as well as regional and local connections. Others may have professional friends at a local level only.

To compare the rate of acceptance of new realities in geographical education in countries as far apart as England, Australia and New Zealand is stimulating and reinforces Hagerstrand's dictum that interpersonal communication lies at the heart of any diffusion process, including that of curriculum change. In England it seems that change is about to spread more rapidly at the regional level and filter down to an increasing number of local areas.

The 1963 Madingley Lectures published in 1965 as **Frontiers in Geographical Teaching** by Chorley and Haggett, established the University of Cambridge as the major centre in England for the injection into the school system of analytical quantitative geography. J. P. Cole's contribution at Nottingham has also been most significant and work at the University of Bristol should not be overlooked either. Those attending Madingley, some of whom had had personal contact with the American HSGP\* begun in 1961, produced new sixth form courses. Curriculum statements from several of these schools appear in **Geography in Secondary Education** by N. J. Graves published by the Geographical Association as part of their attempt to respond to change. Their **Teaching Geography** series likewise disseminates restructured thinking in geography. Yet, as a first impression it seems that despite these achievements, change is



more widely spread at regional and local levels in Australia and New Zealand. Why?

Both countries have strong ties with England and orientation to the United States grew after 1945. Geography teachers in universities, teacher training colleges and schools have had frequent contacts with both cultures as scholars, teachers and students frequently move outwards from 'down under' with a self-consciously developed openmindedness to explore developments elsewhere. The widespread dissatisfaction among Australian and New Zealand teachers with syllabuses organised to cover world regional geography also meant that messages received on the international network from H. H. McCarty, trial units of HSGP and Madingley were picked up by ears ready to listen and to hear. Consequently Dury and Biddle in Sydney and geographers at the University of Canterbury, New Zealand were organising regional and local conferences and producing books advocating a diminishing emphasis on regional geography in the mid-sixties. Thus Hagerstrand's central premise that innovation depends on people learning by talking to one another was effected.

A comparison of curricula reveals that marked contrasts exist among the countries in the speed with which they have been rewritten to accommodate altered perspectives. New South Wales published a new sixth form curriculum in 1965, other states followed on rapidly and second round revisions have since taken place. New Zealand revised School Certificate requirements in 1966 and sixth form in 1967. In New Zealand incidentally, a strongly egalitarian society insists on identical curricula for all, so the problems of changing a multitude of syllabuses does not arise as in England. Some examination boards in Britain have likewise rewritten syllabuses but the majority of examining boards continue to test knowledge and understanding within strictly defined regional frameworks and in speaking to teachers it seems that they feel they cannot respond to change while existing syllabuses remain. It is my impression that examinations are a more formidable barrier to change than altering teachers' perceptions

of what shall be taught and examining boards seem to enjoy a degree of autonomy and inaccessibility which increases the difficulty of communicating with those in such positions.

A major initiative of great value undertaken in Britain has been the geography projects launched by the Schools Council in the early seventies and the Bristol Project in particular has resulted in changing one examination syllabus though this is nearly ten years on from the first change made in New South Wales. It seems that the teacher groups set up in the last two or three years all over the country by the Avery Hill, Bristol and Liverpool project teams will be the main agents in bringing teachers together at the regional and local level to reassess curricula and hence the speed of change at this level will increase markedly in the latter half of this decade. In Australia a move to launch a curriculum project is underway but no counterpart exists in New Zealand where limited resources have been channelled by the Department of Education to English and Social Studies — the latter having replaced geography and history in the lower secondary school. There is a similar movement in Britain where geography has been integrated into various forms of combined studies, although little empirical evidence exists in either country to suggest that this approach is going to achieve the breadth of social awareness and responsibility in which its advocates so religiously believe. In Australia geography remains strong in the lower school.

Proceeding alongside change in curricula, there has been the founding of teachers' journals and the proliferation of national and local geography teacher organisations in Australia and New Zealand. Yet England has had a teachers journal since 1902 though additions, for example, **The Classroom Geographer** and **Profile** have appeared in recent years. The Geographical Association has launched its own second journal this year and these latter journals consciously adopt and advocate changed geographical perspectives in education. In similar fashion the Charney Manor association and other informal groups reflect a concern to come to terms with changes.



A final contrast, may be pointed up in the field of teacher training and the influence which such institutions might be expected to have on curriculum change. Although England is undergoing major reorganisation, teacher training is firmly under the umbrella of university institutions and other tertiary bodies with the academic freedom and opportunity to promote change which such freedom implies. In New Zealand training and hence policy and curriculum decisions are almost entirely controlled by the Department of Education. The teachers colleges have little time and the universities lack interest in geographic education as a substantive research area. Australia occupies an intermediate position although in the last decade developments have strengthened the role of universities and advanced colleges of education as initiators of innovation. Yet contrast this with the sound research tradition in several English Institutes and ponder on the apparently slow rate of change in England.

Overall, it seems paradoxical that a country with several internationally recognised innovations centres, with teacher training rooted in a university tradition and a soundly established tradition of research, should appear to be relatively resistant to change. Perhaps the slower pace of change has to be more directly attributed to the extent to which the regional paradigm has become entrenched in the thinking of long established teachers and some teacher trainers who presumably influence examining boards and who in talking to one another reinforce and reconfirm their strongly held attitudes. Furthermore, as Wyatt has stated, the administrative structure of Examination Boards means that it takes up to five years or more to implement a new syllabus from the time the idea of reform is first put forward. Nor should one overlook the many non-academic problems facing the reorganisation of education with which teachers have to deal and which often demand a priority forced upon them by circumstances. Whatever may come to be identified as the major barriers to change, for many, the status quo is clearly acceptable as not all agree, (and indeed why should they?) on the suitability for the classroom, of what Bunge has described

as an increased deepening of geography's old interests. However, the new curricula developed in Australia and New Zealand seem to be operating successfully to engage the intellectual abilities of reasoning and logical thinking, hypothesis testing and formulation which pupils demonstrate in other subjects.

FRANCES SLATER

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 Graves, N. 'Geography in Secondary Education'. (Geographical Association, 1971).

The three Schools Council projects mentioned are:

1. 'History, Geography and Social Science 8-13'. (Director: Professor W. A. L. Blyth, University of Liverpool.)
2. 'Geography and the Young School Leaver' (Directors: R. A. Beddis and T. H. Dalton, Avery Hill College of Education, London.)
3. 'Geography 14-18'. (Present director: H. Tolley, School of Education, University of Bristol.)

#### \*Note

The American High School Geography Project Team were the first curriculum developers in geography to move towards an emphasis on greater pupil involvement and to provide a variety of resources to stimulate and exercise the intellectual capacities of the pupils themselves in the teaching/learning process. The regional paradigm, although formerly of significance in the development of academic geography had become a restrictive framework. Too often only outline results of investigations were placed before pupils for memorisation and regurgitation; the extent to which they could find out for themselves was limited. It is likely that regional syllabuses will be replaced, as has already occurred in Australia and New Zealand, by ones based on the spatial organization paradigm. In adopting this paradigm geography seeks to study the structures and processes which contribute to an understanding of the networks and linkages between man's activities in human society.

The above article had to be held over from our special Issue on New Zealand, November 1975. (Ed.)

Frances Slater took her BA and MA at the university of Otago, Dunedin, N.Z., 1964, and her Ph.D. at the University of Iowa, 1969. She had taught at Christchurch Girls' High School, 1964-65; was head of Geography at Waitaki Girls' High School, 1971-73; and visiting teaching fellow at Otago, 1972.



# Man's next evolutionary step?

## an All-Viewpoints Concept\*

Alex B. Geddes

How is it that we humans have been clever enough to achieve universal agreement in the acceptance of physical facts, and the natural principles behind them, and yet still seem to lack the wisdom to resolve our philosophical differences?

Periodically the shopkeeper takes stock of his wares and determines what goods are missing and what he needs to order to meet his customers' requirements. Similarly, it should not only be useful but vitally necessary for Man to stop for a moment, in his never-ending rush for physical achievements, and take calm and reasoned stock of his progress. By doing so he may be able to determine why he is not getting the results he most desires. So far what has mankind done? He has —

**Achieved:** The establishment and universal acceptance of the common natural principles behind physical facts in many fields of knowledge, e.g. mathematics, dynamics, chemistry, genetics, etc. The establishment and international use of common means of communication e.g. speech, writing, printing, radio, television, etc. although these are sub-divided by large groups of humanity into separate and different language systems.

**Not Yet Achieved:** The establishment and universal acceptance of the common natural principles behind human thoughts and actions. Philosophies, beliefs and opinions are as real and influential in our world today as physical facts, but our failure to establish a universal awareness and application of the common natural principles governing them results in the differences between those beliefs causing much human conflict, misunderstanding misery and suffering.

Embodied in the things 'Achieved' are Man's past evolutionary advances — well in the past — such as his primitive mastery of fire, the invention of the wheel, the developments of languages, mathematics, etc. Is it not now

high time he considered making still another evolutionary step forward, out of his deep rut of physical facts and materialism and towards a realization of that which he has 'Not Yet Achieved'?

Such a step would not, of course, require abandonment of knowledge already acquired but call for additional knowledge in a new and wider field embracing both material and less material things.

The imparting of knowledge, coupled with reasoning, can lead to the acquisition of new knowledge; therefore it would seem appropriate to appeal to those engaged in Education to help in the realization of the objective described above as 'Not Yet Achieved'. There seems to be no reason why we could not arrive at universal agreement about the common natural principles behind human belief and action as we have done for those behind physical facts, namely, by coupling observation with reasoning and checking conclusions with facts.

In an effort to set the ball rolling, the following crude principles are offered for kicking around and knocking into better shape. Since the aim is to achieve universal agreement about the final principles, the effort to make this new evolutionary step will require the application of many minds; we cannot logically look to any single limited human being to lead us to success.

Having regard for the need always to take unknown possibilities into account, all statements in this article are intended to be provisional only (avoiding monotonous repetition of terms like 'possibly', 'may', etc.) including the collective title for these suggested principles and their implications.

### The All-Viewpoints Concept

1. Mother Nature's universe embraces many apparent opposite conditions, anomalies and unknown factors, yet achieves an exemplary balanced harmony in the preservation of its continued existence. Consciously follow its example and try to coordinate and achieve balanced harmonies between opposite human ideas, beliefs and wishes.
2. Everything in the natural universe, known and unknown, possibly affects everything else, directly or remotely, greatly or infinitesimally, and this should be allowed for to the best of our limited human ability and within the bounds of our ordinary 'commonsense'. Is any one thing therefore more important than another? Does physical size and distance determine priorities? (For example, the life of an astronomer is obviously affected by the most distant visible stars when he devotes time and effort to studying them). Because of the variations in priorities, the numbering of these paragraphs is only for identification and cannot be in permanent order of importance. The contents of one paragraph can affect, or be affected by, those of any other depending on circumstances.

\*Alex. eddes who is writing a book on the lines summarised in this article, adds "but it is not impossible that someone else, unknown to me, has already done so. If any reader knows of such a work I should be most grateful to hear about it.

Braeside,  
Mountain View,  
Peel, Isle of Man.



3. Recognise the limitations of human knowledge, that probably no one knows everything about anything, and therefore that all conclusions, opinions and beliefs should always be regarded as only provisional. (Therefore, while school teachers know many more things than their young pupils, they should stress that what they teach could be subject to amendment by future new knowledge.)
4. Recognize the limitations of human abilities, that each person has his own unique value, with his own limited selection of hereditary genes and environmental experiences which determine his abilities, philosophical belief and opinions. If it were possible to combine **all** possible hereditary and environmental factors in one human being such a person would have a choice of a vast number of different beliefs and might see how they fit together to provide an all-viewpoints picture of everything; he would possibly find it unnecessary to regard any one belief fundamentally 'better' than the rest, but usefully applicable for specific purposes depending on prevailing circumstances.
5. Recognize that Man's unique ability to reason should be encouraged in order to develop in each individual his or her maximum freewill control over those natural deterministic factors (in Par. 4).
6. Even although no one person may really embody all possible hereditary factors, and experience all possible environments in all times, Man's freewill reasoning ability may eventually enable him to grasp the implications of all this and free himself from the deterministic bonds of specific limited beliefs and from the mutual suffering caused by friction between them.

Several useful analogies can be used to illustrate the All-Viewpoints Concept; for example:

An artist (Creator or creative agency) produces a work of art (the universe) so huge that it is difficult to comprehend in its entirety. Various spectators or critics are chained (by limited lifetimes, capabilities and environments) to different positions close to the canvas. Each one sees only the tiny portion of the picture nearest to him. One sees only a few trees, another observes only a bridge over a stream, while a third sees only a house.

Each one proclaims the truth of the 'facts' he sees but does not realize his restrictions and that he is not looking at the whole panorama. Each therefore declares the others either to be liars or mistaken, and they argue and fight among themselves as to what the whole picture really represents. Yet they each see an essential part of it.

Sooner or later they may come to realize the existence of their restrictions and limitations as the cause of their differences of opinion and belief, and so, by the application of calm reasoning and discussion, they may free themselves from their chains, be able to stand back, move around more freely, view a much wider area of the whole picture together, and thus come to see the same things in context.

All analogies have their limits. In this case we humans are not looking at a flat two-dimensional picture but something more like a three-(or more?) dimensional sphere stretching far beyond our ken, with ourselves as part of it.

Glance through any dictionary or encyclopedia of philosophical beliefs. Each one of those beliefs, ancient or modern, was painstakingly thought out and put together, often after a lifetime of effort and study on the

part of the propounder. Each philosopher usually came to the final honest conclusion that his findings were 'right' and 'true', and that any different findings must be 'wrong'. Yet each naturally built up his concept from only the few bricks of knowledge he happened to gather during his own limited lifetime and from his own more or less restricted and often specialized environments; even his choice of bricks was influenced by his own limited reasoning ability, inspiration, and hereditary physical make-up.

Few philosophers seemed to recognize these human limitations, and even when they did they rationalized and still believed the rest of their conclusions to be completely correct. Their pupils and disciples were (and still are), of course, subject to similar human limitations and influences, and 'chose', or were conditioned to accept, their own respective philosophers accordingly.

The differences and apparent contradictions between those beliefs may represent a state of understandable intellectual confusion similar to that which may once have existed in primitive arithmetical calculations before Man finally established his universally agreed basics of mathematics.

The All-Viewpoints Concept would not be just another single and limited philosophy to list in the dictionary of philosophies, but would be basic not only to all the innumerable human beliefs in existence but also to the forming of all new and future opinions. It would have no need to contradict a single one of these beliefs, any more than the science of mathematics would say that the sums  $2+3=5$  and  $3+4=7$  cannot both be right just because they are different.

Yet it extends far beyond the realm of such things as 'mechanical' mathematics and embraces **both** 'determinism' and 'freewill', all human feelings including love, compassion and sensible affection, to say nothing of allowing for the vast amount we don't know.

It is not easy to present such a broad subject in condensed form without omitting many vital points. What the reader accepts and rejects depends as much upon his own unique personal heredity and environmental make-up, and his reasoning powers, as upon what is offered and how it is offered. Hence some may reject and others accept this briefly outlined suggestion which could have been written in many different ways to suit many different kinds of fellow people. The problem is to find a method of presentation which will convey the intended message acceptably to the largest possible majority. However, if we apply the principle of allowing for what we don't know, we should at least be able to avoid forming dogmatic and unchangeable conclusions about it either way and give further careful and reasoned thought.

**Alex. Geddes**, born at Braemar in 1904 of working-class parents, approaches the educational field from outside, after a life of varied experiences. He attended 14 day-schools until 14, and experienced unemployment and a variety of casual jobs. Became a free-lance journalist and an amateur astronomer. Formed a local discussion group which led to contact with Miss Muriel Payne of the New Education Fellowship.

After World War II and the death of Mrs Geddes he emigrated to Canada and eventually obtained an appointment with the Smithsonian Institution, in the US Space Programme as scientific data analyst. After ten years there he retired and resumed work on the 'All-Viewpoints Concept', on which he is now writing a book.



# Books for review — by readers from all parts of the world

Adams, Elizabeth (ed):	In-Service Education and Teachers' Centres	Pergamon July 1975 £6.50, £4.80, pp.248
Beswick, Norman:	Organising Resources	Heinemann O.S.S. 13/10/75 £6.80, pp.369, photographs
Blackburn, Keith:	The Tutor	Heinemann O.S.S. 1/9/75 £4.25, pp.262
Blackie, John:	Changing the Primary School, An integrated approach	Macmillan Education Oct. 1974 £2.20, pp.111
Brown, George:	Microteaching: a programme of teaching skills	Methuen 1975 £7.00, £3.60, pp.163
Burgess, Anthony:	Language Made Plain	Fontana Paperbacks 29/9/75 75p, pp.206
Calthrop, Kenyon (ed):	The Hunter and the Hunted	Pergamon (Wheaton) Nov. 1974 75p, pp.91
Cleverley, Graham and Phillips, Barbara:	Northbourne tales of belief and understanding	McGraw Hill May 1975 £1.75
Doring, P. F.:	Colloquial German	Routledge, Kegan, Paul June 1975 £3.00, £1.50, pp.149
Dunn, Ted:	Foundations of Peace and Freedom	Christopher Davies Oct. 1975 £5.95, pp.250
Freeman, Deen:	Guard Mouse (children's books)	£2.70
Freeman, Joan:	In and out of School	Methuen (Essential Psychology ed. Peter Herriot) June 1975 £1.50, 65p, pp.144
Friedricks, Jurgen and Ludtke, Harmut:	Participant Observation, Theory and Practice	Saxon House April 1975 £8.50, pp.257
Golick, Margie:	Learning through Card Games	Wolfe 1975 £2.50, pp.100 Illustrated
Greene, Judith:	Thinking and Language	Methuen (Essential Psychology ed. Peter Herriot) May 1975 £1.50, 65p, pp.144
Harman, David:	Community Fundamental Education: A non-formal educational strategy for development	Lexington Books 1974 £6.35, pp.175
Hemming, James:	Good Housekeeping: You and Your Adolescent	Ebury Press Nov. 1975 £3.00, pp.143
Perkinson, Henry J. and Lannie, Vincent (gen. eds):	Studies in the History of American Education 5 Vols.	Wiley
Marland, Michael:	Craft of the Classroom	Heinemann 20/10/75 80p, pp.104
Pene du Bois:	Bear Party (Children's books)	£2.70
Price, R. F.:	Education in Communist China	Routledge, and Kegan Paul (World Education Series) Dec. 1975, £6.25, pp.318
Seymour, Roland and Acres, David:	General and Liberal Studies: a Teachers Handbook	Darton, Longman and Todd Jan. 1975, £2.80, pp.228
Scotson, John:	Introducing Society: a basic introduction to Sociology	Routledge, and Kegan Paul June 1975, £2.40, £1.20, 95p, pp.198
Skaar, Grace:	All about dogs (Children's books)	£1.90
Shakespeare, Rosemary:	The Psychology of Handicap	Methuen 1975, 65p, pp.143
Silver, Harold:	English Education and the Radicals 1780-1950	Routledge, and Kegan Paul (Students Library of Education 11/9/75, £3.25, pp.134
Thompson, William Irvin:	Passages about earth: an exploration of the new planetary culture	Rider 13/10/75 £2.50, pp.207
Walker, Rob and Adleman, Clem:	A guide to Classroom Observation	Methuen 1975 £6.50, £2.95, pp.178 Illustrated
Warwick:	Curriculum Structure and Design	ULP (Unibooks), £1.30, pp.128
Children as Writers:	Vols. 1 and 2	Heinemann Nov. 1974 and Nov. 1975 £2.50, 75p, pp.123
Social Morality Council:	Education and drug dependence	Methuen 1975, 90p, pp.79



# Books

Publishers provide us with a regular supply of books for review, many of which never reach the pages of this journal. It is hoped to extend the service we offer by maintaining an up-to-date list of publications received together with a variety of book reviews. There will generally be a longer review article in each issue which will be appropriate to the theme of that issue; some reviews of conventional length; and other much shorter ones, thus providing a more comprehensive coverage of books, periodicals, films etc. of interest to readers of New Era.

We are anxious to increase the size of the reviewers panel. If you would like to review books kindly write to Colin Harris, 13 Brookside, Hertford, SG13 7LJ UK for further details and state your special field. No payment is offered, but reviewers keep their books and receive a complimentary copy of the issue in which the review appears.

## Perspectives in Primary Education

Europe 2000, Project 1: Educating Man for the 21st Century, Vol. 7.

Lamberto Borghi and others.

Martinus Nijhoff, PO Box 269, The Hague, Netherlands. Guilders 38.50, pp.250, 1974

The aim of the overall project is to examine education in Europe in its social and cultural context. The present Volume aims to look at the kind of primary education desirable for children in the next century. The year 2000 was chosen because it gives the writers an opportunity to develop their ideas without having to submit to restraints like, for example, the present economic climate, which they would have to take into account if they were planning for, say, next year. An obvious disadvantage of this approach is that, once released from the constraints of economic realities, discussion itself can tend to become a bit unreal. As a practising teacher I know that what prevents many children from receiving an adequate education is overcrowded classes, inadequate materials, lack of preparation time, and the poor economic conditions prevailing in the children's homes. In other words, money could solve many of the problems, though of course not all. I am aware of the danger of attributing students' failure to factors outside the teachers' control. But failure to acknowledge the existence of these factors is, in my view, equally dangerous. It is true that the book contains, for example, interesting observations on the education of the disadvantaged child. But even here the economic determinants of disadvantage and their possible amelioration are not considered.

But this is to pick on the weakest aspect of the book. It is far outweighed by Professor Borghi's essay on the aims of education and his survey of trends in primary education in several European countries, including Britain.

The second part of the book deals with the curriculum in the primary school, beginning with Professor Tornatore's examination of recent development in mathematics. Her reports from Europe and the Soviet Union suggest that activity methods and concrete mathematical situations seem to be on the way to universal acceptance. But the different theoretical justifications for this make interesting reading.

Gastone Tassinari sees the function of social studies to be the fostering of a critical approach to 'the world of values' and examines what this entails drawing on American as well as European sources.

The final chapter of the book, is, in my opinion, the best. Here, in his study of artistic and creative activity, Professor Rugiu raises problems familiar to all educators, and deals with them in a manner easily comprehensible to those, who, like me, have no training in the field of art education. His advocacy of creativity at all stages of education is committed but well argued. Finally, his single-minded hostility to all forms of rigid and pre-planned work (colouring in of pictures, copying of models etc.) is refreshing in a book which, because of the nature of its concerns, necessarily abounds in qualifications and modifications.

Colm Kerrigan

## "A rationally free liberal education"

Review of St Christopher School 1915-1975

Reginald Snell

Obtainable from St Christopher School, Letchworth, Herts., UK. £2.50, 1975

I taught at St Christopher in the late 1950s and found this book surprising. I came away from the school with the belief that its history began essentially in 1925 under the inspiration of Lyn and Eleanor Harris. Occasional references to Annie Besant and the Theosophical Society were to be discounted. This book, however shows that there had been ten extremely important years of development before 1925, and it rightly spends over half its length describing them. The two parts devoted to Armstrong Smith (1915-1918) and to Beatrice Ensor and Isabel King (1919-1925) are of unusual interest, and make an important addition to the history of education in the early twentieth century. None of this, of course, diminishes the importance of the Harises, but it does correct a misunderstanding. Rather than being people who offered a new vision to a fumbling set-up, they seized on what was fundamental in the lively school already there and developed it to its fullest potential.

My second surprise really lay directly behind the first, namely the essential continuity of the idealism and lifestyle of the school ('School' is almost certainly not the best word. It would be truer, but too lengthy to refer to "a group of adults and children, living closely together, concerned with learning, but not seeing a classroom as the only place of doing so"). In reading about Armstrong Smith and those early days, I felt immediately at home and recognised the kind of community I was to experience 40 years later. One finds, for example, the first rules of the moot — the school's self-governing body — drawn up in 1917:

- ... (3) Don't contradict — everybody has a right to his opinion.
- (4) Say nothing unkind about anyone, whether true or untrue.
- (5) Don't interrupt — always listen courteously and patiently . . .

It is not that the formulation would be the same — social tastes had changed — but that one recognises the same struggle of young people to make sense of the responsibility that had been given them. So the first years may have had a theosophical inspiration and the later period a Quaker one, but they both shared a similar vision of the respect owed to children and of the kind of community which gives them growing space.



This theme of continuity is rightly stressed by Reginald Snell, and in a final section on 'the persistent identity' he discusses the following features:

1. parent-teacher co-operation
2. international outlook
3. shared upbringing of the sexes
4. pupils' self-government
5. radically new attitude to punishment
6. Montessori training of the youngest children
7. breaking down of subject barriers
8. absence of competition as an incentive to learning
9. concern with food reform.

Such a list may well have a familiar ring to WEF members. A number of the above points were reflected in the World Education Fellowship statement of last April ('Education Now'). The WEF and St Christopher were founded within six years of each other, and belong to the same broad movement of educational idealism. Moreover, there is a particular personal link through Beatrice Ensor. It has already been mentioned that Part II of this book is devoted to her leadership of the school, together with Isabel King, between 1919-1925, when they left to found Frensham Heights. This period saw a number of important new beginnings: new site and buildings: the Guilds (as these active and wide-ranging societies were called); the Press; and the St Christopher Fellowship. The latter was (in what are almost certainly Beatrice Ensor's own words) "an association of people who believe in the New age and are willing to work with others in a spirit of cooperation in order to bring it about . . . they commit themselves to no expression of view beyond belief in the value of a rationally free liberal education."

How successful has St Christopher School been in offering a 'rationally free liberal education'? What has been its contribution to English educational development? Reginald Snell gives a coherent and vivid account of the community over the years but he would not claim to answer such questions. Indeed, to do so he would have needed a wider frame of reference. It may be that St Christopher was a pioneer school in the twenties, but not so very different from most schools in the fifties. The necessary research and comparisons to endorse or refute such a view have not yet been undertaken. To date, anyone concerned to look at the school in a larger context would be well advised to turn to Campbell Stewart's **Progressives and Radicals in English Education, 1750-1970** (Macmillan, 1972).

The strength of Reginald Snell's book lies elsewhere. He has written intimately, from long years of inside knowledge, and enables the reader to visit, as it were, the community and experience it for himself. I never found it a comfortable place to work in — too much life tumbling around and arguing the point. Yet this book rightly shows its essential quality: a friendly vitality which is not afraid of its opposites. The relaxed relationships between adults and children can embrace anger and moodiness. The vitality can range from destructiveness to a most sensitive creativity. And strangely in this mix-up children grow into themselves.

David Bolam

## **Memoirs of an Uneducated Lady — Lady Allen of Hurtwood**

**Thames & Hudson, 1975**

This is the agreeably written and well illustrated account of a lifetime of remarkable and varied achievement. Few individuals can have done so much for children as Lady Allen did during the war years and afterwards, following, for example, the evacuation of 2 million children from London and other large cities,

mainly in 1939-40. The official attitude to the housing, care and education of these children is barely credible now, in its rigid and unimaginative inhumanity, despite the author's soberly factual story. She gives evidence of inadequate and brutal homes, of 'young lives warped beyond recovery' and 'children unfitted for normal life'. Her chapters on 'Children in Wartime', 'Homeless Children' and 'A Classic Case' would be instructive reading for anyone interested in the ways, past and present, of officialdom. The story of Nursery Schools is shameful too; more than 50 years after the Fisher Act which recognised the need for them, we still have very incomplete provision for the education of the under-fives, who can benefit so dramatically from suitable pre-school education. But through an outpouring of speeches, letters to the Press, and Memoranda to Ministers, Marjorie Allen was largely responsible for the very substantial (though painfully slow) progress that was made. It's interesting and revealing that during a critical period of the war (July 1944) a letter she wrote to The Times on 'Children in Homes' produced more correspondence than any other letter had ever done. How sad that in 1969 the invaluable 'Children's Officers' were abolished. Meanwhile in 1949 she became Chairman of OMEP, the world organisation for early childhood education; later that year she accepted the post of Social Welfare Liaison Officer to UNICEF. This necessitated her resignation from seven committees concerned with education and welfare, including the Advisory Council at the Ministry of Education. UNICEF had to undertake a large part of the rehabilitation of the war-ravaged Continent. Lady Allen gives a vivid picture of the remarkable job done against daunting difficulties. Then during the fifties Lady Allen waged a gradually successful campaign for 'Adventure Playgrounds' (historically her own phrase); these of course still meet a deep need today, though in need of more support than they get.

Before the war, with Clifford Allen, she played a part in Labour politics. She goes a long way towards counterbalancing the rather blinkered misunderstanding of 'CA', voiced by political friends rather than foes, for dogmatic and theoretical rather than practical reasons. (She also found time to do landscape gardening and to write an excellent gardening book). Altogether, hers has been a very active life of rich and varied achievement and it is unassumingly and most pleasantly related here. She also has a delightful account of growing up in the country with her four brothers, and of her time at Bedales. She has drawn too an affectionate portrait of her parents, George and Sala Gill — (he was a cousin of Eric Gill) — who evidently were two of the wisest and most truly loving parents anyone ever had.

T.S.B.

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Continued from p.31

From the New Era point of view, the incorporation of Ideas will lead to the welcome addition of new subscribers and will not only bring to its readers twice a year the findings and insights of a curriculum journal, but provide a direct testing ground in schools and colleges of what is put forward both in theory and in accounts of practice.

As so many educators throughout the world have spent a period of study in London, and are familiar with the research that has been carried on at the Institute of Education there, it is expected that existing WEF readers outside the UK will appreciate the link that Goldsmiths', as a constituent college, provides with that university.



# Incorporation of Ideas in the New Era

To appear as a supplement twice a year in Nos. 3 (May/June) and 5 (September/October)

Ideas originated in 1967 from the activities of the Curriculum Laboratory of Goldsmiths' College, University of London, which became well known through Charity James' **Young Lives at Stake**, and with whom worked Edwin Mason, Seona Robertson, Mike Savage and Leslie A. Smith. From the start the Laboratory was directly linked with the schools, and provided in-service training for teachers who were concerned to offer more meaningful courses and indeed a more grown-up way of life for teenagers. Leslie Smith, who had been headmaster of one of the associated schools, became editor of the bulletin which was sent out to a growing number of people in Britain interested in what was going on at Goldsmiths'.

In the course of time the Curriculum Laboratory closed down but the bulletin turned into a full scale magazine, named Ideas after the initial letters **I**nter **D**isciplinary **E**nquiry which comprised the rationale of the 'fourfold curriculum'. The magazine began to be in demand in the United States, whither Charity James had emigrated and where Leslie A. Smith was invited to set up summer schools or teachers' centres. In addition to being a mouthpiece for activities and conferences at Goldsmiths', contributors were drawn upon from an increasingly wider field in Great Britain and overseas. Bound annual copies and back numbers were bought by Libraries and local education authorities, some of which are still available upon request.

Since 1972 the editor, Leslie A. Smith, has been responsible to an editorial board which has included in its fifteen members representatives of the main departments of the college and one or two local education authorities. To a hard core of subscriptions have been added several hundred special orders for each issue, yet mounting costs of printing, postage and distribution have brought about an insupportable deficit. Thus it was regretfully decided at the meeting of the board on the 16th June, that Ideas must cease to publish in its present form from the end of the 1975 subscription year.

Subsequently it was proposed that some form of amalgamation between Ideas and the New Era would seem likely to produce mutual advantage. Not only have their objectives been similar but some of the same contributors, (e.g. Bolam, Breese, Taylor, Woodham) have

appeared in both, and Professors Ben Morris, an official visitor to Goldsmiths', is President of the English section of the World Education Fellowship.

## Content

From the point of view of Goldsmiths' the New Era will continue to provide a platform and a means of intercommunication for past and present staff and students; and it could bring to former readers of Ideas renewed emphasis, or even new dimensions on a number of levels.

One would be the original concern of the New Era for the development of **young children** which has been made manifest by the writings of people of the calibre of Susan Isaacs and Lady Allen of Hurtwood; by the incorporation of the Home and School Council; and by its present collaboration with journal of the Association for Childhood Education, Washington, D.C., editor Monroe Cohen.

A second would be the emphasis on **psychological insights** of say Jung, Bowlby and Lyward to name particular contributors to its pages whose works have been much debated.

A third, and perhaps the most significant, association is the **internationalism** which takes several forms a) through the 20 WEF national sections, and half-dozen associate editors, it is able to publish first-hand accounts of education in, for example, Japan, Australia, United States or India; or more recently upon themes dealt with regionally across national boundaries. b) The World Studies Bulletin, founded by Dr James Henderson, incorporated four years ago, and now edited by Robin Richardson, is in the forefront of attempts to examine and report on practical curriculum developments in a global perspective. c) Finally, through the WEF, readers are put in touch with like-minded individuals throughout the world. This means not only small or large scale meetings in Asia or the Western world (or Australia in 1976) but professional contacts leading to exchange.

An advertisement for library editions of Ideas appears on the back cover. A.W.



# The Editors

At a moment of editorial change readers may like to know who the editors, acting in a voluntary capacity for three years, are. Addresses are given, and will continue to be given, on p.1 to facilitate local communication, and it is hoped that associate editors will draw upon contributors from their neighbourhood.

## Colin Harris

Senior Lecturer in Contemporary Studies, Balls Park College of Education, Hertford. Editor of 'World Perspectives', the first publication of the WEF. Book Scheme, 1974.

## Antony Weaver

Since 1971 Senior Lecturer in Education, School of Art Goldsmiths' College, University of London; and co-ordinating Editor of the New Era. B.A. Cambridge; Education Diplomas, London; D.Phil., Oxford. Taught for 15 years in independent, local authority and special schools in or near London and in France. Engaged in teacher training since 1956. Followed Bertrand Russell to prison as non-violent anti-war demonstrator. Publications: 'They steal for Love'; 'War Outmoded'. Married to a Russian, Alla Perepletnik.

## Leslie A. Smith, B.Sc.(Econ.), F.C.I., F.R.S.A.

Born 1922. For nine years head of a secondary school. Co-founder in 1966 of the Curriculum Laboratory, University of London Goldsmiths' College. He has been involved in curriculum development and educational research. Author of several books, he has edited 'Ideas' since it began in 1967, and which is now incorporated in the New Era.

## Robin Richardson — Editor of World Studies Bulletin

Age 39, studied modern languages and literature at University of Cambridge; was then a school teacher for nine years; 1969-1972 was director of an educational research unit at University of Oxford; since 1973 director of World Studies Project, London; author of several books and papers on educational topics; married with three children.

# Associate Editors

## Australia — Ken Watson

Department of Education, University of Sydney, New South Wales. Since 1975 editor of New Horizons, journal of the Australian WEF.

## French speaking — Francine Dubreucq

Since 1967, headmistress of Ecole Decroly. b. 21 May 1929 in Brussels. Graduate of 'Universite libre de Bruxelles'. Diplomas: licence in philologie romane; candidate in philosophy, history of art and archeology; agrégation de l'enseignement moyen supérieur. Formerly teacher of linguistics and stylistics at the 'Ecole supérieure de traducteurs et interprètes' in Brussels. Is essentially interested in political, social and philosophical aspects of education, as realised in a progressive school of 700 students, from 3 to 18 years old. Hopes thus to be faithful to the way of thinking of Docteur Decroly, psychologist and philosopher.

## German speaking — Hermann Röhrs

Professor in Education Department, and Director of research centre for Comparative Education, University of Heidelberg since 1958. Born 1915, Hamburg; taught and lectured there and at the University of Hamburg. Professor at University of Mannheim, 1957. Amongst a dozen publications are: 'Jean-Jacques Rousseau: Vision und Wirklichkeit', 1966. 'Schule und Bildung im internationalen Gespräch', 1966. 'Kurt Hahn: a life span in education and politics', 1970.

## India — Kallolini P. Hazarat

A graduate of Bombay University, with First Class Honours in Sanskrit and English, she was awarded the Dakshinamurti Fellowship. She has worked in an honorary capacity in the Education Department of the Municipal Corporation of Greater Bombay, has conducted research in language teaching using multilevel materials with special reference to learning of English as a second language, and is a writer of children's books and editor of children's magazine. Vice-President of the Gujarat Research Society: she participated at New York University as an artist of the All India Radio, in light music, drama and Sanskrit recitations. She is married and has one son.

## Japan — Tomoichi Iwata

Professor at Kyoritsu Women's University, 1-Chome, Hitotsubashi, Chiyoda-ku, Tokyo, Japan. Born in 1917. Graduated from Hiroshima University in 1942, joined the army and stayed in China till the end of World War II. Then taught English for five years at the senior secondary school. Main research area has been British educational thought especially John Locke's. Became member of WEF at the London Conference, 1970.

## New Zealand — Hine Potaka

Patroness of Te Roopu Awhina Tamariki and member of the NZ Play Centre Federation Standing Committee. As Field Officer for the Aboriginal Family Education Centres worked in New South Wales, South Australia and Western Australia under the auspices of the University of Sydney 1969/70. Member of the Youth and Children's Board of the Social Welfare Department, Tauranga, and past Dominion President of the Maori Women's Welfare League.

## Sri Lanka — Mrs Swarna Jayaweera

Professor of Education, University of Sri Lanka, Colombo. B.A., M.A., and Ph.D.(London), Dip.Ed.(Sri Lanka). Formerly associate professor at Peradeniya. Visiting Scholar at Columbia University, 1973. Sri Lanka representative at International Women's Year in Mexico City, and at social committee at the United Nations, 1975. Occasional editor of the (WEF) journal of the National Education Society of Ceylon.

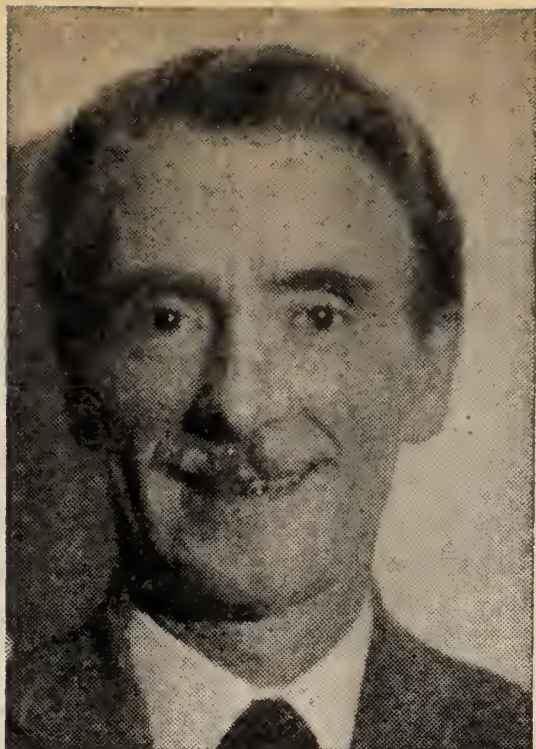
## United States — Helen C. Lahey

Currently associate professor and research fellow at the City University of New York. Took her first degrees at Boston University and Ph.D. at Fordham University, 1949, Accredited correspondent at the United Nations for the New Era, the National Conference of Christians and Jews and for the Vienna-based Welt der Diplomatie. Fulbright exchange professor at the university of Vienna, 1955. Publication 'Austrian Teachers and their education since 1945'.

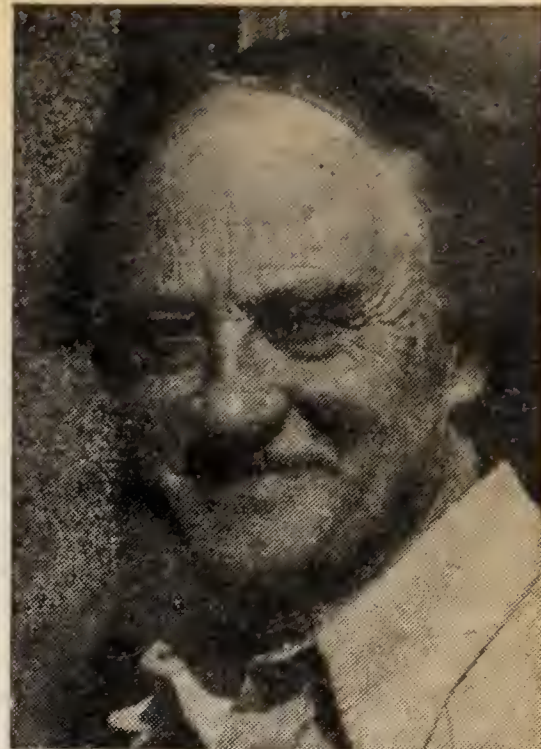




**Colin Harris — United Kingdom**



**Leslie Smith — United Kingdom**



**Tony Weaver — United Kingdom**



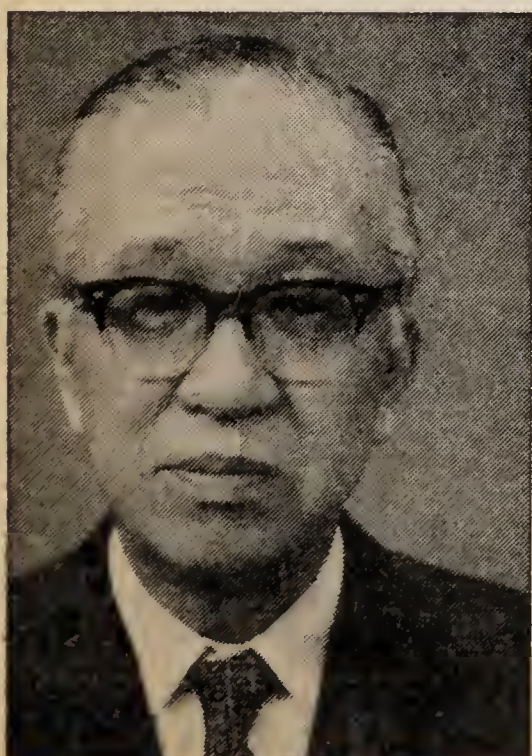
**Hine Potaka — New Zealand**



**Madhuri Shah — India**



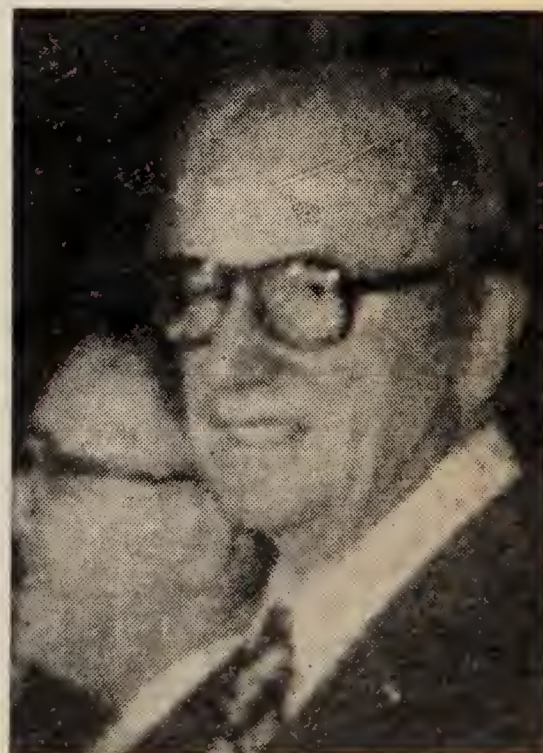
**Lini Hazarat — India**



**Tomoichi Iwata — Japan**



**Helen Lahey — America**



**Hermann Röhrs — Germany**



# General Assembly of the WEF (Document 350)

**MINUTES** of the 1975 Annual Meeting of the General Assembly of the World Education Fellowship held on Saturday 18 October 1975, at the University of London Institute of Education, London WC1, at 2.30 pm.

**CHAIRMAN:** Dr James L. Henderson

**PRESENT:** Some 50-60 members of the Fellowship

The Chairman opened the proceedings by welcoming the excellent international representation, and pointed out that this was the first AGM to be held in London for sometime. The last meeting, held in Bombay in January this year, was technically the 1974 Annual Meeting, and this present meeting was, in fact, the 1975 AGM.

**1. APOLOGIES FOR ABSENCE** were received from Dr Madhuri R. Shah, President, Mr Peter Richardson, Chairman of the Scottish Section, Sir Thomas and Lady Bazley, Miss Alice Martin.

**2. MINUTES:** The Minutes of the 1974 AGM were approved on a resolution proposed by Dr James Hemming and seconded by Professor Desjarlais, and were signed as a correct record.

**3. MATTERS ARISING: (i) Book Scheme (Indian Section):** Mr Colin Harris reported that although the Scheme was sufficiently well under way at the time of the Bombay Conference for copies of the first publication, **World Perspectives**, to be on sale, no further books had been published and the marketing mechanism did not seem to be operational. The bookshop handling the sales and distribution was not used to dealing with educational books of this kind, with the result that there had been hold-ups in publicity. There were now about four manuscripts in various stages of preparation, but we could not invite authors to submit material unless there was a definite promise of publication, in terms of contract and distribution.

After discussion it was agreed that in view of the original enthusiasm and high hopes in India, a message would be sent out to Dr Madhuri Shah expressing disquiet and stressing the urgency for action.

**(ii) Unesco:** The Chairman reported that approaches have been made to Unesco from International Headquarters on two occasions for financial assistance for projects (a) to conduct an experiment on Innovation in the Teaching of History at Secondary School level, and (b) for Curriculum Research in connection with the WEF Book Scheme, but the Unesco budget was fully allocated. The Indian Section is still interested in undertaking a project on the History subject, with Unesco backing, and we are in touch with Dr Vyas about this.

**(iii) Inter-Section Co-operation:** The Chairman expressed his hope that it had been possible to arrange meetings between the Dutch, Danish and Belgian Sections in the course of the year. Mr van Stapele replied that co-operation had been maintained through the Guiding Committee meetings which he had attended.

**(iv) International Bulletin:** The Chairman again reminded Sections that Dr Alice Beard is anxious they should continue to report their activities to her for mention in the Bulletin, and that all Sections would please send information to her at: c/o International Center for Integrative Studies, 80 Fifth Avenue, New York, NY 10011, USA.

Sections reported they did see copies of the Bulletin, and promised to send information.

There were no other matters arising.

**4. ELECTION OF OFFICERS:** The Secretary pointed out that according to the Constitution the Chairman holds office for five years, and at the end of that time may be re-elected. Many members of the WEF, recalling that Dr Henderson had been elected Chairman at the Roehampton Conference in 1970, had expressed the hope that he would agree to being nominated for a further term of office. Professor Desjarlais proposed that Dr Henderson should be re-elected Chairman, this was seconded by Dr James Hemming, and there being no dissension, the proposal was carried unanimously, with acclamation. Dr Henderson graciously acknowledged the warm applause, and agreed to his re-election.

Ratification of the following members to the Council as from the 1974 AGM was duly made:

Professor Desjarlais (Canada)

Mrs Elizabeth Thompson (USA)

It was announced that the following members were due for retirement under Clause 7 of the Constitution: Herr Hans Erdelt, Professor Theodore Rice, Mr Torben Gregerson.

Nomination as follows had been made:

Madame Francine Dubreucq (French-speaking Section)

Professor Hermann Röhrs (German-speaking Section)

Mr Sten Clausen (Danish Section)

Mr Peter van Stapele (Dutch Section)

The proposal that these four members be elected to the Council was made by Miss A. E. Adams, and seconded by Mr David Dutton, and it was agreed that these names would be submitted for confirmation by the Guiding Committee (following approval by the Section to which each nominee belongs) and would then go forward for ratification at the next AGM.

**5. EDITORIAL REPORT ON THE NEW ERA:** Dr Weaver's report has already appeared in the New Era December 1975, p.232.

The Chairman stressed the need for overseas Sections to make use of the New Era, with articles in French and other languages. Professor Borghi thought that University and College of Education libraries in non-English speaking countries might be likely to subscribe, and the Chairman suggested the Editor might care to send copies to Professor Borghi and Dr Cecere for distribution.

**6. FINANCE: Treasurer's Report:** The Chairman, in calling upon the Treasurer to report, first expressed his gratitude at the Fellowship's good fortune in having a Treasurer who guided its finances carefully and strictly.

The Treasurer then reported that the finances of the WEF were satisfactory, those of the New Era had improved since 1973. But he stressed that although the WEF is solvent, in the present state of inflation Sections should try to increase their annual contributions.

An idea of rising costs was given by the last New Era bills, where postage was more than half the cost of printing and publishing. The English Section included



the New Era in its subscription, and if all English-speaking Sections would do the same, copies could be mailed in bulk for distribution overseas. Mr Colin Harris suggested there might be a two-price membership, to include the New Era if required, and the Treasurer suggested if this was done a concessionary rate might be agreed. The Treasurer moved the acceptance of the audited accounts; this was seconded by Mr Patrick Armstrong, and adopted by the meeting.

7. **UNESCO:** The Chairman reported that the Sexennial Report, required from all Non-Government Organisations having consultative status with Unesco, had recently been submitted to Unesco. A copy is printed on another page.

8. **FUTURE CONFERENCES:** (i) Mr Ray King reported that the first part of the Sydney Conference, from 24 to 26 August, would be taken up by visits to educational establishments, some outside Sydney. This would be followed by four Conference days. The Conference aimed to appeal to people who were concerned about education and who had a strong interest in it, though they might not hold a position in education. The administration was now almost complete, brochures and posters were on the way.

The Chairman asked members to let IHQ know in due course what material they needed; brochures would be circulated as soon as available, and enquiries made for group travel if a sufficient number could be made up. We would be grateful if any WEF member who could display a poster on the university or college notice-board would get in touch with IHQ.

(ii) Professor Desjarlais referred to the hope expressed at the last AGM for a Conference to be held in Canada, and said that he brought with him an invitation from the Canadian Section to hold the next Conference in Ottawa in 1978. The United States Section has asked to share in the Conference, but it was regretfully felt that to have separate venues, in Canada and the US, would add too much to the expense for delegates. Professor Desjarlais hoped the US would be chosen for a future Conference before long, but though a joint-Conference was not practical.

The Chairman thanked Professor Desjarlais for the invitation from the Canadian Section, which the Fellowship would be delighted to accept, and after discussion it was agreed that Professor Desjarlais should be asked to go ahead with his plans.

(iii) The Chairman then referred to the Dutch proposal for a Conference 'About Conscientization' in 1977. He said the topic itself was clear enough, but it was important to be equally clear as to whether the Conference was to be a Dutch, European, or World Conference. He asked the representatives of European Sections present for their reaction: **Germany:** the question, of course, had not been discussed within the Section, but Professor Röhrs thought they could assist. **Belgium:** they must increase their membership; they would be interested, but it might be difficult to organise active assistance. **Denmark:** they would definitely be interested, and would take part in the planning. **Holland:** they hoped that the theme could then be further developed for a World Conference in 1979. Their plans were as follows: 1976 — Dutch workshop in Rotterdam: 'Surinam, a far away country nearby.' 1977 — they would hope to organise a workshop in connection with other European Sections; they then hoped there might be an item for the Agenda of the next AGM to discuss the possibility of holding a world conference in 1979.

9. **SECTION REPORTS:** The Chairman said it was with great pleasure he had attended a Conference in Sicily

last May, and following conversations he had had with Professor Borghi and others, there was taking place a renaissance of our **Italian Section**. Professor Borghi said that they had no firm plans for a Conference at present, but he was meeting with Italian educationists in Rome and other centres; the theme of their discussions would be the education of minorities and the problem of under-privileged groups.

Professor Röhrs told the meeting the **German-speaking Section** was very active, and conferences were held in connection with one of their co-operating members. In that way they gained in efficiency, for example, over 300 participants attended the conference held in conjunction with the Montessori Society. They regularly take part in pedagogical conferences in Austria — over 300 attended this year, meeting for 12 days, with their families; new ways of vocational organisation were studied, with lectures, discussions, artistic activities and excursions.

With regard to the future Professor Röhrs considered that the WEF, because of its personnel and historical weight, was one of the few important international platforms next to UNESCO. But as the WEF is more independent, and able to act more flexibly concerning its strategy, it could intervene in international educational politics to a far greater degree. This would be possible through statements, resolutions and small-scale analyses of focal points of development.

**Holland** — In the last two years the Dutch organisation has been rebuilt. There is a series of local groups which are left to function independently, and the Dutch secretariat co-ordinates them. They would send information on their activities to the New Era.

The **French-speaking Section** has decided to meet each month for discussion in small groups in various parts of Belgium. Two 'Journées' had already been held, at the last one, in July, over 100 people attended. The next Journée is to be held in January 1976.

The Chairman wondered whether we could take an initiative for re-establishing a WEF Section in France, and this would be discussed at the next Guiding Committee meeting.

In **Denmark** there was great activity, Mr Clausen reported, and between the local Sections over 100 meetings and conferences took place annually. The WEF library had been assembled through the co-operation of a publisher in Denmark, and they were proposing to reduce the price of the magazine so they would then have about 10,000 subscribers.

The Chairman referred to **Sweden** and **Norway**, and asked Mr Clausen to investigate and let us know whether it would be possible to re-establish Sections there. Mr Clausen thought it would be difficult, but they had facilities in both countries for receiving the Danish journal.

Mr Raymond King reported for the **English Section** that the theme of participation by students and parents had been stimulated to activity by the Taylor enquiry into the governance of schools. The working-party (Schools Without Walls) was active, had held a series of meetings, and is trying to establish a centre where diffusion of ideas can take place with those both inside and outside the school system. Mr David Dutton confirmed that the Schools Without Walls group was trying to acquire a focal point in London and hoped to have something off the ground shortly.

The Chairman referred to the recent contact which had been made with **New Zealand** and to his colleagues Professor Parkyn and Professor Hill, and he

Continued on end page



# WEF and the United Nations and Special Agencies, 1970-75 inclusive

Below we publish the Sexennial Report supplied by our General Secretary, Rosemary Crommelin, 33 Kinnaird Avenue, London, W4 3SH, UK.

**Geographical Extension:** Africa, North and South America, Asia, Australasia, Europe. Sections, Groups and individual members in 36 countries (for details of the Sections and their Secretaries, see inside front cover).

**Aims and Purposes:** To provide a forum for those in every country who consider that a renewal of the content and method of education, based on a true understanding of children and young people, and of the fundamental unity in diversity, is essential if concord is to be established in the world. It provides nationally and internationally a meeting ground for all interested, professionally or otherwise, in any branch of education, from nursery school to University, in home, school and the community, with a view to seeing education as a whole and continuing process and adjusting it to the needs of a rapidly changing society.

**Relations with the United Nations and Specialised Agencies:** Through its Section in the United States, the WEF has, during this period, been represented at the United Nations headquarters in New York, and International Headquarters has maintained correspondence as and when required with the UN and with INGOs.

There has also been co-operation and/or representation at conferences and/or correspondence with the World Association of World Federalists, WCCI, Association for Childhood Education International, the Council for Education in World Citizenship, WCOPT, WHO, WFMH.

(a) **1973** Response to UN, outlining suggestions and comments for the programme for International Women's Year, 1975.

**1973** Response to Unesco programme regarding Decade for Action to Combat Racism and Racial Discrimination.

**1973** In response to UN request, two nominations and accompanying data were made for submission to the Special Committee entrusted with selecting the winners of the human rights prizes.

**1974** Special co-operation with the London based NGOs in submitting nominations for NGO representation in Geneva at the Symposium on Population, held in July.

**1974 Meeting** with Mme Troisgros, Chairman of the NGO (Unesco) Standing Committee, on her visit to London NGOs, at Crosby Hall, Chelsea.

**1975** Proposal made to Unesco for a project to be undertaken by one or more of the national Sections, to conduct an experiment on Innovation in the Teaching of History at Secondary School level. This would implement the Seminars contemplated by Unesco in Africa and USA in 1976.

International Headquarters has urged all Sections to co-operate with Unesco's main objectives for each year.

(b) All Sections are informed of Unesco's annual themes

**1970** International Conference at Roehampton, London, on 'The Educational Environment'.

**1971** WEF Jubilee World Conference 1921-1971 at Brussels, on 'New Education for Tomorrow's Society'.

**1972** International Conference at Falkirk, on 'The Human Prospect'.

**1973** International Conference in Tokyo, on 'Education for the New Era'.

**1974** English Section and WEF European Sections Summer Conference at Newton Park College, Bath, on 'Growing Up In Europe'.

**1974** Report to Unesco on recent and on-going activities of WEF, including conferences, with request for a subvention to assist with both general expansion of its work, and specialised projects touching on Unesco's own programme.

**1974** English Section Easter Conference, in London, on 'The Strategies of Educational Change and Innovation'.

**1974/5** International Conference in Bombay, on 'Innovations in Education for a Fuller Life'.

**1975** English Section Easter Conference, in London, on 'Participation by Pupils and Students'.

**1975** Notification to Unesco that WEF is preparing a survey of curriculum development in Asia, Africa and Latin America in order that a detailed project on curriculum resources and requirements may be published in connection with the WEF Book Scheme (Indian Section). Unesco approval and possible financial assistance was requested.

**1975** International One-Day Conference in London, on 'Beyond Disaffection: Pupil and Teacher in Contemporary Society'.

(c) **1972** Response to UN proposal concerning the establishment of a United Nations University.

**1972** Response to decision to admit probationers from NGOs to Unesco training courses.

**1973, 1974 and 1975** Response to Unesco Resolution regarding NGOs having links with the government in Taiwan.

**1973** Reply to Unesco questionnaire for Social Science Documentation Centre.

**1973** Response to UN programme designating 1974 as World Population Year.

**1974** Response to Unesco communication regarding the Programme for the Decade for Action to Combat Racism and Racial Discrimination.

**1974** Correspondence with Mr Prem Kirpal following his chairmanship of Unesco Conference in Paris (attended by Miss A. E. Adams of WEF Headquarters Guiding Committee).

(d) International Headquarters represented permanently at the UK National Commission for Unesco by its Chairman, Dr James L. Henderson.

All Sections are urged to co-operate with their National Commissions.

**1974** Correspondence with Nigerian National Commission in response to their initiative in co-ordinating or launching NGOs locally.

Continued on end page



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**Subscriptions for one year (six issues) £3 or \$8. Single copies 50p or \$1.50.**

**Cheques should be made out to 'The New Era' and sent to the Hon. Treasurer, William Johnson, 53 Grayshott Road, London, SW11 5TS. UK.**

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An index for 1975 is included loose in this issue.

**Next Issue**

No. 3, May/June will incorporate Ideas.



# Editorial

Our dominant visual image of the world is the Mercator projection, scattered with coloured patches. It hangs there on the classroom wall, seeping into consciousness. Its roots are in the European voyages of earlier centuries. No doubt it still has some practical uses.

But also it has its distortions. Some of these are well known, and are to do with shape, relative size, reference points, centrality, and so on. Others are less clear. They are to do with assumptions about human society, and about where power lies in human society. For example, that coloured patchwork reflects and reinforces particular assumptions about the role and influence of governments, and about who the principal actors are in world society as a whole. It reflects and reinforces also, and therefore, particular assumptions about individuals. It evokes a world which is unmanageable by individuals, a world which for the most part is a long, long way away. That coloured patchwork is depressing, demoralising. You cannot dent it, give to it, get a reaction from it.

Unless, that is, it is balanced by, corrected by, overlaid by, other images. Images of relationships and transactions in which national boundaries have no significance. Images of the same process happening simultaneously in different places, different institutions, different time-scales, different levels. Here as well as there. Images of human needs, concerns, values, struggles, goals which are not conditioned by the state-boundaries within which people happen to live.

The world does not yet have widely-shared iconic representations of these other images. Yes, there is that image from space, of the fragile, vulnerable planet 'only one earth'. And yes, this image can be, and is, used all over the place on posters, book-covers, television news programmes. It has its importance as a shorthand symbol. But it is not a tool for detailed analysis of world society. There are still immense mapping tasks — sheer visualising tasks — to be achieved.

The articles in this issue of *The New Era* and the *World Studies Bulletin* describe various humble explorations. They are all fairly small-scale. Emphatically, they are not a moonshot. But the hope and intention is that they will be, each individually and also as a compilation, a relevant contribution to the overall task.

Two of the articles, those by Robin Hodgkin and David Warr, are to do with the educational

problems and possibilities of visual aids in general. A third, by Arthur Newman and William Ware, focuses in particular on the notion of aesthetic perception, and links this to the idea of worldmindedness. Then the articles by Claudius Ceccon, Neil Taylor and Michael Pollard, Ernst Age Johnsen, relate more specifically to processes and transactions in world society. All are concerned with visualising political and economic structures — respectively through cartoons, photographs, diagrams. All five articles touch on the crucial movement from visualising to articulating — what Claudius refers to as decodifying, and Robin Hodgkin as the breakthrough from the iconic mode.

The notes entitled 'Networking' refer to relevant projects and publications in various parts of the world — relevant, that is, in the sense that they are either about visual aids or about concepts of world society; or about both. The poem by Elizabeth Gordon, on page 6 of the *Bulletin*, recalls the pervasive — and by and large unhelpful — influence of charity posters in Western countries. At the same time Elizabeth begins to sketch an alternative image — of a world in which she and the figure in the poster are linked. Linked by the same basic human needs for autonomy, self-respect, identity. And by the same threat of exploitation. The map by Charles Lutz and Brian Wren offers a visual scheme in which that charity poster, and the response to it, can be seen in a wider perspective still. Finally, Colin Harris's review article of some recent books on world society underlines, amongst other things, the importance of discursive thought and language.

The article on school management by Raymond King, written on behalf of the council of the English New Education Fellowship, is not part of the compilation on *Images of World Society*. But it is by no means a mere appendage in this company. On the contrary, it contributes here a vital dimension.

The point is that a person's image of world society is formed not only by language, and not only by iconic representation. It is formed also by experiences and relationships in small social settings and organisations, for example in schools. A pupil who experiences school as alienating, defensive, rigid, fragmented, may extrapolate from such experience to make certain similar assumptions about the world at large. Quite different images of world society are likely to be formed, potentially at least, by pupils who experience school as a place for personal growth; as an open and flexible place; as a place which — if and when human beings so wish — can be changed. R.R.



# What Does a Visual Aid Aid?

Robin Hodgkin

The problem 'What do visual aids aid?' is a particular version of a more general educational question: how does this object, this picture or word, in this or that context, facilitate a learner's acquisition of more abstract structures of meaning? How does a child break through from one mode to the next? For example, how does a child break through from the iconic (mainly pictorial) mode to the articulate (language-like) mode?

In this paper I shall argue that such a breakthrough is a frontier phenomenon — that is, it happens in that zone where ambiguity, doubt and curiosity precede the accommodation of new concepts. In order to understand it we have to distinguish between pure exploration (e.g. art for art's sake) and that kind of exploration which leads to discoveries or the uncovering of structure. It is the latter, much more than the former, which is characteristic of successful education.

I first came upon the problem at Abbotsholme, where I worked for twelve years. This sometimes involved teaching geography to small groups of Sixth Formers. Abbotsholme was a school, founded in 1889, with splendid ideas about an education of hand and heart, eye and brain. Anyone teaching there who even partly understood the intuitions of the founder, Cecil Reddie, could not fail to recognise that the educational process was going on at many different levels. It was clear that music and art, mathematics and rock-climbing, science and worship, could all be part of one process in which a whole community was learning. But it must be admitted that we often jibbed and compromised, and failed to realise fine possibilities. With my geography group we would try to achieve real education for three or four terms, and then, gradually, we would settle down to the 'A' Level syllabus. I am not suggesting, however, that either the syllabus or the compromise was to be entirely despised.

James was one of a group of five geographers. He had failed his eleven-plus and came to us from a suburban home. His parents kept a sports shop somewhere in the Midlands. James was keen on Rugby and running, on Scouts and on many other activities. His academic work was exceptionally neat. But there was a spectacular snag. He could not write articulate grammatical sentences or paragraphs. His essays looked beautiful — neat title, margins and what looked like paragraphs — until you actually started reading. The syntax was all at sea, the phrasing was inconsequential and there was no apparent plan. James had obtained two good 'O' levels, in art and woodwork, and he had scraped through in his best subjects — geography and biology. He eventually passed English language after failing four times. He was an extreme example of a problem which is common enough in schools once you leave the ranks of the articulate convergers — the problem of how to start arranging 'your own ideas' in a logical sequence. It is a much harder task than most educated adults realise. Connected with this difficulty is the idea, which many students have, that there is one best, logical way of developing a line of argument. This may be so but once the student realises that there are usually a large number of possible ways, and that one of these may suit him better than it would suit a Q.C., he has surmounted an important hurdle. Usually the train of ideas can be assembled from the marshalling yard in many different ways. The great thing is to start shunting.

## Breakthrough

James' own breakthrough was to do with a railway line, and it came only six months before 'A' levels. A weekend essay had to be written on the economic geography of East Africa and I suggested, grasping at a straw, that he might plan his essay as a map of the Kenya-Uganda railway and chop it into six sections, on each of which he could write a



paragraph. The trick worked and an articulate essay was produced. This device only succeeded because that particular railway system **is** itself a single line with very few branches. Nevertheless this map at this particular moment offered James a much needed template for a logical written discourse.

It would be wrong to leave this example without pointing to the importance of an extensive field of activity in which the breakthrough happened. Because James was keeping up successful pressure on many fronts, like Clausewitz, he was able to wait for a favourable moment to break through at this critical point. But the military metaphor is not quite adequate. Competence and its exercise create or make available supplies of energy which would otherwise not be available. And again it is not a question of breaking through anywhere. For James, and for many others like him, articulate expression in language or in mathematics is a **sine qua non** of further development. Without such facility these students are cut off from mastery of the most flexible and the most generative technologies of thought.

Two questions then began to become apparent:

- (i) Though there may be a psychological connection between successes in, say, running (enactive) or in friendship (interpersonal) and the break-through to the articulate mode; and though from the existential view-point they are both frontier experiences, **is** there a fundamental difference between pushing out at what you are 'good at' and breaking through to a more abstract version of it which you feel 'bad at'?
- (ii) Are there certain kinds of diagram or visual aid which are particularly conducive to the transformation from iconic to articulate skills?

(James, by the way, who is only thinly disguised, **did** get his 'A' levels and became an enterprising teacher, who now works in Australia.)

### Exploring and discovering

If we are to understand better the problem of what the map did for James it is necessary to make a brief digression, and clarify the difference between exploration and discovery. Exploration can, in principle, go on indefinitely, without result. But discovery is an event, one which involves the uncovering of some structural relationship that was not evident before. If we postulate a structure we are also assuming that we, or someone else, has already identified a system within which structural relations could be usefully investigated. As with asking questions, the act of discovery itself is the culmination of a growing sense of pattern. Questions of great moment may remain in a person's mind as a powerful but unclear symbol for a long time.

Consider the exploration of America. Columbus sailed westwards for seventy days — exploring. Most of his crew were difficult to discipline. Whether or not they really thought they would fall off the edge of the world, it would be impossible to determine. But Columbus and a few friends had a special kind of knowledge which kept them going. Then one morning land was discovered. Columbus sailed on, encircled that bit of land and so 'discovered an island'. The voyage of exploration was performed mainly in what we would call 'the enactive mode', but Columbus' discovery of **coast** put an iconic limit on seventy days of ocean. He then made a further move when he called the island 'one of the Indies'. This naming is a first step up the scale of abstraction, out of the iconic and into the articulate mode, and the fact that Columbus happened to be wrong makes no difference. What made naming possible was that he and his more cultured companions had a rough, spherical world map in which they located their island. It would be reasonable to doubt whether without such a mental image they could have successfully endured seventy days in an empty ocean with a complaining crew.

It is therefore correct, in these terms, to say that the Amer-Indian tribes 'explored' the Americas as they penetrated from the north, but not, in normal usage, to say that they 'dis-



covered' the continent. The discovery of Vinland by the Norse men is a nice marginal case and their claim to have discovered America rests not so much on whether they reached its shores, which most people concede, but on the degree to which their discoveries were communicated and assimilated to the map consciousness of other Europeans. Hence the alleged significance of the famous Vinland map forgery. It appeared to alter the context of the Norse explorations. A similar analysis could be made in terms of China or any other extensive civilization with accumulated geographical records. Discoveries **transform** explorations into more abstract and communicable modes and their acceptability depends partly on the framework into which they are fitted.

Just as the explorer will often press on to the limits when the prospects of discovery are meagre, so the artist or musician or poet will use skill and vision to extend the domain where he is most competent. He will make works of art which **are**, or at least which reflect, his explorations. But few artists are concerned to explain what they are doing. They do not often, therefore, make **discoveries**. Scientists on the other hand are committed both to exploring the world and to transforming their findings into an almost world-wide articulate domain. So, though the findings of scientists are mainly at what we should describe as the enactive domain, and though their explanations often start at the iconic level of model-making, their discoveries are legitimated at the level where they can be expressed in words and mathematics and are then communicated, tested, falsified or revised by others in the community of science.

The roles of explorer-artist, explorer-scientist and teacher often overlap but their essential tasks are different and can be summarised as follows:

**An explorer-artist** pushes back the Frontier and produces works in a chosen section of his particular mode, e.g. abstract painting in the iconic mode. Rather similarly in the enactive mode is the explorer-climber or the spelilogist, but here the work is action not making.

**The explorer-scientist** investigates the structures of a substance or the behaviour pattern of an animal species and then transforms that concrete pattern up the scale — to map, to mathematics, to 'law'. He discovers or abstracts the pattern and makes it as communicable and as manipulable as possible.

**The teacher**, by contrast, is interested in downward transformations, that is in making knowledge more concrete and more communicable to learners. The scientist makes a theory out of a model for his peers. The teacher makes a model out of a theory, for his pupils.

#### NOTE

This article is based on a section of a new book entitled **Born Curious: new perspectives in educational theory**, published by John Wiley, UK, 1976. Robin Hodgkin is currently a tutor at the University of Oxford Department of Educational Studies. He was formerly principal of the Institute of Education in Sudan, and before that headmaster of Abbotsholme. His previous books include **Reconnaissance on an Educational Frontier** (OUP, 1970) and **Education and Change** (DUP, 1957).

## A closer look at simple visual aids

David Warr

Much has been said and assumed about the usefulness of visual aids. Those who produce learning materials seem fully committed to the use of non-verbal forms of communication, and most teachers agree that the 'visual' can be an important and effective aid to learning. We may all be convinced, intuitively, that this is true, yet we know remarkably little about how visual techniques do actually aid teaching and learning, or how a given picture or diagram can best be exploited in a particular classroom setting.

This article attempts to identify those aspects of visual, as opposed to verbal, representation which teachers find most useful, and to provide some pointers toward a more systematic and effective use of the medium. The



# Some functions of visual aids

## CHARACTERISTICS OF VISUAL REPRESENTATION

## EXAMPLES OF VISUAL AID USE

1. <b>AFFECTIVE</b>	The design, colour and texture of visuals arouse our feelings: pictures can appear attractive, repugnant, stimulating or provocative.	Aesthetic displays; decorative illustration; visuals used to attract attention; emotive pictures to stimulate discussion or creative work; cartoons to enliven a potentially tedious subject; visuals to provide atmosphere in project work.
2. <b>SPATIAL</b>	Words must be read or heard in linear sequence whereas information in a visual is presented simultaneously in a two-dimensional field. Thus: a) realistic pictures can show a wealth of intricate detail, and b) diagrams can emphasise structural relationships.	a) Pictures used to show the 'likeness' of things (e.g. the Grand Canyon, or hexagonal cracking in soil); visuals to aid complex discrimination tasks (e.g. a bird recognition chart). b) Visuals used to stress information about the connections or inter-relationships between elements (e.g. an anatomical drawing, map or flow chart).
3. <b>EXPLICIT</b>	Visuals differ from words in being much less dependent on a learned code or set of conventions. A picture may be understood by a child who could not read a verbal description of its contents.	Visuals used in early reading exercises; in remedial English or the learning of a second language to build confidence and increase vocabulary; visual aids to memory; visuals to make things look easy or to aid quick identification.
4. <b>SPECIFIC</b>	Pictures emphasise the specific or individual nature of their referents rather than the abstract generalities. They represent information vicariously, but they often suggest a more direct and convincing experience of reality than equivalent verbal descriptions.	Visuals used to provide or simulate authenticity (e.g. photographic evidence, historical scenes produced by contemporary artists, sketches from the explorer's diary or ethologist's field notes).
5. <b>SELECTIVE</b>	Pictures, unlike the visual world, are bounded by edges. Their content is selected by the position of the frame, viewpoint and the amount and treatment of the detail portrayed.	Visuals used to delineate an area for study; to focus attention on a particular topic; situational pictures used in discussion and oral work; simplified diagrams used to focus on particular aspects of structure.
6. <b>'FROZEN' AND PERMANENT</b>	In contrast to the fleeting images of TV film or the spoken word, simple visuals record only a single instant and, being relatively permanent, can be stored and referred to as often as required.	Visuals used as 'stills' taken from a time sequence for study or discussion (e.g. scenes from history, photographs of a falling droplet on impact); picture sequences to illustrate stages in a process, seasonal contrasts, tactical moves, etc.; visual displays kept for continual reference (e.g. wall maps).
7. <b>SUBSTANTIVE</b>	Visual aids are a tangible part of the learning environment. They are social objects — things to discuss, exchange, focus on, manipulate.	Large visuals used by the teacher to focus attention for the whole class; visuals used as a nucleus for discussion groups; sets of pictures used in sorting tasks or simulations; pictorial displays to aid comparisons; pictures and diagrams for identification work in the field.
8. <b>AN ESCAPE FROM WORDS</b>	In addition to the specific non-verbal attributes described above, visuals can provide an optional alternative to language which dominates so much of school activity.	Visuals used to provide variety in predominantly verbal situations; to support or reinforce verbal information (as in a tape/slide presentation); to 'dilute' large areas of print in readers or textbooks.

NOTES: This list does not claim to be exhaustive, nor are the characteristics shown mutually exclusive. A single visual aid will nearly always depend on more than one characteristic for its effectiveness.



ideas are derived mainly from a recent survey conducted with the help of some sixty teachers in Primary, Middle and Secondary schools in Oxfordshire, England.

The discussion is confined at this early stage to simple, two-dimensional static visual aids, but this nevertheless embraces a vast array of material, ranging from professional photography and graphics to the spontaneous creations of the teacher in action. Moreover, this material may appear in such varied forms as projected images, wall charts, hand-out sheets or textbook illustrations.

Matching this diversity of form is an equally impressive variety of function. Teachers not only adapt their use of pictures and diagrams to meet the special requirements of subject matter, age level and ability grouping, they also develop their own individual visual styles and techniques. The same picture may be purely decorative in one classroom, a consultative document in another, evidence for detective work in a third, and in yet another the basis of a penetrating discussion.

A useful approach to the study of the effectiveness of visual aids is to search for some form of order amid this bewildering range of functions. In the table shown here on page 42 a preliminary attempt has been made to organize these functions into groups, according to the fundamental characteristics of static visual representation which they exploit. The eight characteristics derived from this operation are not intended to be exhaustive, nor are they mutually exclusive. The table has been designed merely to highlight in simple terms some of the ways in which visual aids seem to be effective.

The broad range of characteristics shown in the table serves to emphasize the highly flexible nature of the visual medium. How then can this flexibility — which is not in itself necessarily a virtue — be best exploited to the advantage of both teacher and learner? There are several important dimensions in which the teacher can operate when selecting or designing a visual aid and when using it in the classroom.<sup>1</sup>

When choosing a visual aid with a particular set of intentions in mind, the teacher may consider the relevance of each of the characteristics listed in the table above. Particularly important at this stage is the selective characteristic, for this allows the teacher to control the subject matter on which the learners' attention is to be focused.

### Three dimensions

In this initial stage there are three main dimensions to consider. First, the position of the frame or edge of the visual — as fixed by the camera viewfinder or the artist's brief — determines that part of the visual world which is to be considered relevant. Secondly, the viewpoint chosen can be critical. It may be of geometrical importance, as in the choice between vertical or oblique aerial photographs, or it may have more subtle implications when, for instance, we equate it with a 'point of view'. Finally, the amount of detail portrayed and the selective treatment it is given represents another important dimension of control. Are the learners to be encouraged to explore a scene, empathize with its characters, or experience a complex situation vicariously? If so, the teacher will probably look for a visual that is rich in information, with maximum detail and a realistic treatment. If, on the other hand, the object is to reveal the structure of an elaborate system, he is more likely to favour a visual stripped of all distracting detail, a more diagrammatic form of representation.<sup>2</sup> Often, a combination of the realistic and diagrammatic is appropriate; the landscape photograph with a structural overlay, for instance, or a life-like representation of an animal juxtaposed with a diagram of its skeleton.

In planning the use of a selected visual aid, the teacher will be concerned, amongst other things, with the degree and type of learner activity. The substantive quality of visual material allows flexibility in this respect. A large picture mounted at the front of the class becomes a focal point for both teacher and learners. It may act predominantly as a **teaching** aid, a prop to support the teacher's word or to aid him in the process of explaining. Beddis describes a technique using black-



board and slide projector, for example, which enables the teacher to extract selected features from a detailed scene.<sup>3</sup> It may on the other hand be essentially a **learning** aid, as in Hawkins's detective-like method in which the class is led to hypothesise and deduce facts from the detail of a picture.<sup>4</sup>

Smaller visuals lend themselves to a number of useful manipulative tasks for group or individual learning. Sorting a collection of pictures into named classes, for instance, can be an excellent way to provoke thought and stimulate discussion. (For example, an exercise in deriving land use types from a set of exemplars.)

Finally, in managing the use of a visual aid during a lesson, the teacher can consciously control a still further set of dimensions. He can vary the way in which the learners' viewing is structured, for example, by directing attention to particular parts of a picture, by giving closely defined scanning instructions, or by deliberately withholding any form of visual direction or guidance. He can vary, too, the level of representation at which a picture is viewed. He may be concerned simply with the identification of isolated objects, or the reconstruction of scenes and events from the combination of their elements. Higher levels of representation might include realising the picture's broader and more abstract implications, analysing the artist's intentions, or identifying our own reactions, feelings and prejudices.

This account cannot begin to do justice to the complexity and depth of a hitherto neglected field. However, it may serve to indicate the extent of the complex network of possibilities that lies in the use of even the simplest types of visual aid. If we knew more about the educational potentialities which this network offers, and could exploit them consciously and systematically, we could achieve a great deal more with these simple tools.

DAVID WARR

#### Notes

1. The question of what types of lesson will benefit from the use of visual aids is side-stepped here, but this is not intended to imply that a visual treatment is appropriate to all educational situations or indeed that the medium has no limitations.
2. R. A. Hodgkin's extract which appears in this issue looks more closely at the notions of exploration and discovery in a similar context.
3. Beddis, R. A. 'A technique of using screen and blackboard to extract information from a photograph' **Teaching Geography**: No. 3, Geographical Association pamphlet, 1968.
4. Hawkins, M. L. 'A model for the effective use of pictures in teaching Social Studies' **AV Instruction**, 16, 1971: pp.46-48.

**David Warr** has worked as a teacher of geography in England, and as an agricultural planning officer in Zambia. He is currently engaged in doctoral research at the University of Oxford, on the educational use of visual aids.



This wry comment on visual aids is by the Brazilian cartoonist Claudius Ceccon. There is a further example of his work on the inside back cover. On pages 47-8 Claudius contributes a brief article about the educational use of cartoons.



# Aesthetic Perception and Worldmindedness — a research note

Arthur Joel Newman and William Ware

Among the more prominent features which characterize recently-voiced concerns among educators is a pronounced interest in learning experiences designed to facilitate the student's cultivation of a globally-oriented disposition.<sup>1</sup> While there exists a good deal of scholarly dispute<sup>2</sup> regarding the precise nature of the process and anticipated product of 'international' educational instruction, a minimal description of the overarching teacher objective would include the development of attitudes which embrace an identification with, and sensitivity to, the problems which frustrate the emergence of a condition of world community.

For those teachers committed to this globally-oriented thrust, myriad conceptual frameworks and modes of inquiry appear to suggest themselves. No discrete disciplinary orientation is seemingly sufficient. The richness and complexity of global phenomena clearly preclude a unidimensional approach to global education. While a precise description of the desired curriculum paradigm is largely beyond our reach at this stage of inquiry, this does not mean that we are entirely at a loss for promising curriculum 'leads'. Among the potentially promising tasks is the subject of this article: the stimulation of an aesthetic disposition.

The notion that world-mindedness might be enhanced through the cultivation of aesthetic sensitivity is derived from a theoretical analysis of the nature of aesthetic experiencing. In the tradition of Iredell Jenkins, many who have attempted to explicate this process have suggested that it inheres in appreciating the intrinsic qualities of an object of interaction.<sup>3</sup> According to this persuasion, the process of aesthetic perception is distinguished by an interfusion between perceiver and object. The two flow freely into each other. In as-

piring to permit an object's essence to flood one's consciousness, the perceiver, as it were, drops his perceptual guard. As Jenkins puts it, "When our attitude toward things is primarily aesthetic, it is the self-assertion of things of their own individual existence and autonomy that dominates the experiential situation."<sup>4</sup> The British philosopher, L. A. Reid, describes aesthetic education as being, "concerned with the acute exciting perception of individuals not generalities — this flower, this shell, this painting, this part — (something which) should offset our tendencies to be slaves to stereotypes and clichés."<sup>5</sup>

It is axiomatic that the aesthetically-inclined perceiver divorces himself, as far as is humanly possible, from the impact of preconceived stereotypes. Insofar as this is done successfully, the aesthetic perceiver can be said to behave in a non-prejudicial manner. In those cases in which the object of perception is a fellow human, one must necessarily be free of the impact of irrationally-derived characterizations predicated upon skin pigmentation, physical stature, ethnic background, or nationalistic allegiance. Assuming this theory to be valid, the inescapable conclusion is that one would expect an aesthetically-oriented individual to be significantly less inclined to embrace ardent nationalism (or any other subspecies of prejudice) than his non-aesthetic counterpart.

To suggest, as we have, that aesthetic perception bears a significant relationship to non-prejudice (and, by implication, to global-mindedness) is to propound an alluring theoretical inference, but it will remain only that, unless we design empirical inquiries to test the implied hypotheses. We shall now proceed to discuss an experiment which represents a preliminary probe into the existence, if any, of the posited relationship.



In order to examine the major research hypothesis — that aesthetic-mindedness is related to world-mindedness — data were collected from approximately 100 college freshmen and sophomores enrolled at the University of Florida in the course 'Basic Institutions' during the 1974 winter quarter. Two instruments were used in the study. The first instrument was the World-Mindedness Scale designed by Sampson and Smith,<sup>6</sup> a thirty two-item questionnaire measuring nationalistic-internationalistic attitudes. Sampson and Smith described world-mindedness as:

A value orientation, or frame of reference, apart from knowledge about, or interest in, international relations. We identify as highly worldminded the individual who favors a world-view of the problems of humanity, whose primary reference group is mankind, rather than Americans, English, Chinese, etc.<sup>7</sup>

In addition to the total scale, there are eight subscales: religion; immigration; government; economics; patriotism; race; education; and war. The reliability of the total score has been examined both by test-retest and split-half procedures, each method yielding a reliability coefficient of .93. Several sources of evidence for both concurrent and construct validity of the instrument also have been provided in the literature.<sup>8</sup>

The second instrument used was the **STUDY OF VALUES** by Allport, Vernon and Lindzey.<sup>9</sup> This well known instrument measures values in six areas: theoretical; economic; aesthetic; social; political; and religious. Split-half reliabilities have been reported ranging from .84 to .93 for the six scales. Reported test-retest reliabilities for the six scales over a two month period resulted in an identical range of values. Numerous studies have examined the external validity of the instrument, both directly and indirectly. Thus, one may conclude that the instruments selected to measure the constructs of interest in this study possess substantial reliability and validity. Both instruments were administered in one session, with one half of the S's taking the World-Mindedness Scale first and the other S's taking the Study of Values first. After the instruments were scored, there were 94 usable returns. These data were coded and then

punched on IBM computer cards.

The analysis of the data for this particular study consisted of looking at the relationship between the total scores on the World-Mindedness Scale and the scores on the aesthetic subscale\* from the Allport-Vernon-Lindzey Study of Values. The Pearson-Product-Moment correlation procedure was used to assess the relationship between world-minded attitudes and aesthetic inclination. A correlation coefficient of .35 was observed. A result this large would be observed less than one time in a thousand if there were no association between the two variables. Thus, it seems safe to conclude that there is a significant relationship between world-minded attitudes and aesthetic inclination.

At this stage of the research we cannot, of course, draw any clear compelling implications for public school curricula. The next stage of inquiry will involve several replications of this study on various age and grade levels. If our initial results are confirmed, we then hope to design appropriate curriculum materials and test the theory out in the classroom. We do feel our preliminary data is exciting and intriguing, for if it is confirmed by subsequent studies, it will indeed suggest a promising curriculum orientation for those committed to globalizing the student's perspective. Hopefully, future research will indicate that aesthetic sensitization is among the tools we might adopt in our quest to transform 'the brotherhood of man' from a glittering ideal into a lasting reality.

**Arthur Newman and William Ware** are Associate Professors of Education at the University of Florida.



# A note on cartoons

Claudius Ceccon

Journalists say a good photo is worth a thousand words. This does not mean that the written language is inadequate to express an event; it means that the photo is a different medium with its own laws. To express in writing what an image says is virtually impossible because so much depends on one's own experience and ability to see. In spite of the fact that we live in a civilization that is highly visual — take TV, cinema, magazines and advertisements, for example — most people's perception is so conditioned that their ability to apprehend is reduced: they have to be told the meaning of what they experience in their daily life, of the hows and whys of the place where they live and of the information they receive, mostly through visual means of communication.

The cartoon and the comic strip belong to a medium that is becoming more and more fashionable; children as well as adults obtain a considerable amount of information from them. They are the subject of meetings, conferences, research, even PhD theses. And there is an increasing understanding that the comic strip, under an appearance of innocence, is a vehicle for the transmission of models of thinking and behaving.

Leaving aside the question of whether their authors are or are not aware of this ideological bias, today it is much easier to understand the meaning of a hero like Buzz Sawyer being a CIA agent, or of Mandrake or The Phantom being some sort of superior whites with subservient black aides.

Children's authors (and illustrators) do not escape from this increasing awareness: Matelart and Dorfman, two experts in mass communication, wrote a book — **How to Read Donald Duck** — in which Walt Disney's universe and ideological models are carefully dissected. The book stirred up a big reaction from conservative newspapers when it was

first published in Chile, during the Allende government. To accuse an author specialised in children's literature of being politically slanted seemed an exaggeration. But the conclusions of their study are so grave that they should be obligatory reading for parents concerned about their children's mental health, for this is a kind of pollution that most people are not yet aware of.

The point is that **any** comic strip supports given values. It is up to us to discover what they are and to see whether these comic strips and cartoons help to clarify or to blur reality.

Both strips and cartoons have advantages for the communicator over the photograph, for the elements of which they are composed can be arranged at will.

The cartoon is made out of two elements. First, the event, the fact, the information, which is absorbed, classified, checked with other sources and one's own experience. Second, a good deal of imagination, to transform that information into images that can communicate and that go beyond just a simple illustration.

The cartoon provides distance from an event, it is a **codification** of that event. The reader **de-codifies** the cartoon and thus rediscovers the original reality through associations made by the cartoon, unveiling aspects that were, until that moment, only implicit, hidden. The cartoon is a remodelled, reconstructed image of situations and people; it introduces a critical dimension that can be apprehended faster and in some cases more effectively than words.

The cartoon **needs** the participation of the reader to get its full meaning. A liking for ideas expressed graphically is not mandatory for such participation to occur although it helps. There are some people from whom the



cartoon does not evoke an immediate response, irrespective of their intelligence; for them, some other form of communication, such as the printed or spoken word, may be more effective.

The cartoon also has an element of humour, created by surprise, nonsense, contrast of ideas, and the unveiling of hidden elements. The laughter — or sometimes shock — that it may provoke comes from the sudden apprehension of aspects that throw a new light on one's own understanding of these facts or situations. The elements that were scattered, unrelated, isolated, hidden, are put together by the cartoonist into a coherent, comprehensible whole.

It is easier and pleasanter to obtain information and intellectual stimulus from a cartoon than from a 'serious' text. But the cartoon and the text are not mutually exclusive. The cartoon may play the role of a starter, raising a point, a doubt, a problem, pointing visually to things one did not see before or connecting things that were not related before, thus creating new information. Cartoon and text, in fact, complement one another; each is necessary and each important.

But cartoons are more fun.

**Claudius Ceccon** is a Brazilian, who is currently living and working in Geneva. He was a founder member of the Institut d'Action Culturelle, whose president is Paulo Freire. This note on his work as a cartoonist is reprinted from a file on Conscientisation, published by CCPD, World Council of Churches, Geneva. A fuller account on the same theme, together with several specimen cartoons, is to be found in IDAC Document 7 — 2 US dollars from IDAC, 27 chemin des Crets, 1218 Grand Saconnex, Switzerland.

Examples of his work are reprinted here on page 44 and on the inside back cover.

**Notes on the article by Arthur Newman and William Ware (pages 45-46).**

\*According to the manual which accompanies the Allport-Vernon-Lindzey study of values, the essential distinguishing characteristic of an aesthetic personality is the propensity to appreciate the particularity of experience. Interestingly, Allport-Vernon-Lindzey remark that this orientation **may** be conjoined with an inclination toward egocentrism (the obvious antithesis of those who are globally-oriented). However, as we interpret the aesthetic subscale, the crucial criterion is attending to the intrinsic quality of experience (not thinking in terms of stereotypes). This (aesthetic) emphasis would seem to be a necessary, although by no means sufficient, attitudinal component of the global personality. Among the tasks for the educator appears to be that of capturing the essential positive aspects integral to an aesthetic personality while at the same time providing complementary and supplementary learning experiences which insure that the student who is sensitive to the particular is also keenly aware of the interrelatedness among the particulars he perceives. That is, it is important that the student be provided with learning experiences which insure that he, at one and the same time, appreciates a given nation-state **and** sees the interrelationships between this unit and other nation-states. There does not appear to be a formal (that is logical, necessary) relationship between a reluctance to categorize unfairly particular people (or peoples) and an egocentric disposition.

#### Footnotes

1. Especially noteworthy is the November-December, 1974 issue of **Social Education** and the November, 1968 issue. 'International Education for the 21st Century.' Other evidence includes the 1972 ASCD publication, **Education for Peace**. Recent new journals which have appeared on the scene include **International Education**, **Canadian and International Education** and the **International Foundations of Education Quarterly**.
2. See, for example, John A. Laska and Wm C. Bailey, 'Education for International Understanding: What Do We Really Want?' **International Education**, 2, Fall, 1970, pp.70-73.
3. Iredell Jenkins, **Art and the Human Enterprise** (Cambridge, Massachusetts: Harvard University Press, 1958), pp.32-39.
4. *Ibid.*, p.39.
5. Louis Arnaud Reid, 'The Philosophical Implications of Art in Education Today,' in **Art in a Rapidly Changing World**, Report of the XXTH World Congress of the International Society for Education through Art, 1970, p.13.
6. David T. Sampson and Howard P. Smith, as described in 'A Scale to Measure World-Minded Attitudes,' **The Journal of Social Psychology**, 45, 1957, pp.99-106.
7. *Ibid.*, p.99.
8. *Ibid.*, pp.102-104.
9. Gordon W. Allport, Philip E. Vernon and Gardner Lindzey, **Study of Values**, 3rd edition, Houghton Mifflin Company, 1970.



# Peace, World Community – and Rhodesia

Colin Harris

Ted Dunn has offered a book entitled **'Foundations of Peace and Freedom — The Ecology of a Peaceful World'**,<sup>1</sup> with a foreword by Lord Caradon and a commendation from James Henderson. His convincing success stems from the quality of his contributors and the way in which he has moulded their original material in support of a praiseworthy theme. Who could possibly oppose the establishing of a peaceful world?

Books and periodicals on 'futurology' often flood the market with gloom and doom or an absurdly rosy picture of a world without want, so one is glad to welcome a collection of articles that is at once realistic and optimistically practical. To me the great asset of Ted Dunn's book is the concentration into one volume of ideas and concepts from a wide range of disciplines as well as the work of people skilled in crossing subject barriers and looking at the totality of issues with cool judgement and fair evaluation. Admittedly the word 'ecology' will come as a surprise to those who narrowly interpret this as a study of pond or woodland habitats, for it is in the macro-context of the world as one vast ecosystem that the true synthesising purpose of the word is used here. The operation of natural laws in a global situation provide the philosophical and practical framework through such themes as 'Natural Law and Natural Justice' and 'Environmental Laws'. The former is by far the most complex chapter, and as it is the first in the book, mildly interested readers should not be deterred from reading the rest.

The second section is concerned with practical examples of natural laws leading to the realisation of a peaceful world, not only at the global level with a world community but starting with the individual; through the encouragement of new attitudes about national loyalty and international allegiance; the shaping of thought designed to prepare people

for peace; and within a varied range of economic and political units to work towards the security of human rights in a world community. Part three picks one or two examples of successful peace-keeping operations from what one must sadly conclude is a short list. Yet, the theme throughout the book is that maintaining peace is possible and that conflict can be resolved by non-violent means. That there are alternatives to war and violence is the burden of Ted Dunn's own concluding chapter in which he argues that the **will** to act in non-violent ways, the **will** to seek the basis for a peaceful world order are as crucial as the means. If the resolution of conflict is to be achieved by less harmful means then we must find ways of ritualising that conflict at international level. One thought is from Ruth Finnegan's chapter in which she describes a pre-industrial East African society where offenders are subject to a barrage of abusive and satirical songs, and in consequence are deterred from further crimes!

Such a solution has not yet been applied, at least with any conspicuous success, to the Rhodesian Problem.<sup>2</sup> This zone of actual and potential conflict can be linked to Ted Dunn's book as a test case for peaceful solution. Elaine Windrich has brought together a documentary record of this final great thorn in the flesh of the near totally decayed body of the British Empire in the now highly respected World Studies Series in modern history. It consists, for those unfamiliar with the series, of a number of documents (in this case 60) edited and commented on by an expert in the particular field. Ms Windrich has chosen official and non-official papers, from the Buxton Committee Report of 1921 to a lengthy piece of journalism by Peter Niesewand on 'What Smith Really Faces' in 1973, grouped under such headings as Security and Repression and The Independence Issue. She draws evidence from all shades of opinion.



The result is quite frightening. From the absurdly paternalistic stances of the early sections there is a growing feeling, as the book proceeds, of the gradual drawing in of the net around a society locked in combat. When success might have been achieved, as for example at the break up of the Federation, we see instead the polarisation of White and African opinion, with the counsel of reason swept from the table. Some of the official records of parliamentary debates under 'Separate Development' in the apartheid section show clearly where the UDI breakdown was to come. In later sections one has the echoing utterance of Harold Wilson on the "matter of weeks rather than months" prediction of the fall of Ian Smith leading to the entrenched position of a 'civilisation' under seige and the predictably bizarre recent spectacle of Smith's men playing cards in a railway coach hanging over the Victoria Falls. As Smith and Nkomo are currently 'talking' about a settlement perhaps we should send each a copy of Ted Dunn's book in the hope that a peaceful solution may yet be found.

Elaine Windrich's book, therefore, is a must for those interested in learning and teaching about racial conflict in Southern Africa, and for those seeking detailed material on the problems facing peace-makers. Her documentary selection is intelligent and balanced, and though her editorial comments reveal her own position Ms Windrich presents a fair, balanced and non-hysterical view. To the reader unfamiliar with this series I would advise careful scrutiny of the various chapter sub-headings. At times it is difficult to distinguish documentary material from comment.

The final book to which attention is drawn in this review is concerned with an outlook for World Community.<sup>3</sup> In analysing the existing inequalities between rich and poor countries Charlotte Waterlow emphasises the total world setting in which development problems of the Third World are to be viewed. She places responsibility for the current world crises squarely on the dominance-dependence axis along which the highly developed nations of the world have consistently succeeded at the expense of the poor. This is of

course a common theme in the multiplicity of books now available on the subject of the world economy. Public attention has been drawn to, if not seriously attracted by, the plight of the 'starving millions', and observers in the Third World might be excused a certain cynicism as they consider the ambivalent attitude of governments and peoples who, while admitting concern at global injustice, are not prepared to court domestic unpopularity by trying to do something decisive to adjust the imbalance.

'Superpowers and Victims' does, however, take a more positive and optimistic view, and it is for this reason that I would link it with Ted Dunn's book. The factual material is unavoidably dated, even to the extent of being pre-oil crisis. Since 1974 lurches in the power balance have resulted from the quadrupling of world petroleum prices, but this has done no less than underline the basic theme of Ms Waterlow's book, i.e. that powerful states exploit weak ones. Where she does make an optimistic forward look is in the establishment of a spirit of world community; in that the mechanism exists through the United Nations and other supernational structures she shares with Ted Dunn a touching faith in the future. Spurred by the appalling and frequently vilified prediction of disaster by the Club of Rome she sees the emergence of a new order based on a global society being the only option towards which the modern world must direct its energies.

To such a world these books are commended.

#### REFERENCES

1. **Foundations of Peace and Freedom: The Ecology of a Peaceful World** Ted Dunn (ed). Christopher Davies £5.95, 340 pp, 1975.
2. **The Rhodesian Problem — A Documentary Record 1923-1973** Elaine Windrich, Routledge & Kegan Paul £5.95, 305 pp, 1975.
3. **Superpowers and Victims: The Outlook for World Community** Charlotte Waterlow, Prentice Hall \$6.95, 175 pp, 1974.



# The management of schools

a memorandum by the English New Education Fellowship

**NOTE.** This is a summary of the memorandum recently submitted by the English New Education Fellowship to the government-sponsored Taylor Committee of Enquiry into the Management and Government of Maintained Primary and Secondary Schools in the UK. As in the case of other official enquiries in recent years, for example that leading to the Plowden Report on primary schools, the ENEF has submitted evidence which is of relevance and importance outside the UK. The honorary secretary of the ENEF, Raymond King, would welcome correspondence on this subject, and can be contacted at 2 Wilton Grove, New Malden, Surrey, KT3 6RC.

## PREFACE

The ENEF Council holds the view that institutional and administrative arrangements have important effects on the nature and quality of the educative process: hence its satisfaction that the governance of schools has been made a matter for thorough examination by the Committee of Enquiry.

Representing a body of educators who serve no sectional interest and give primary importance in framing their submissions to the educative nurture in schools of children who are at the same time children in their homes, in their social environment, and in their local community, its members recommend a thoroughgoing reconstruction of the bodies hitherto known as governors in secondary schools and managers in primary schools.

**The terms, governors and managers, and their distinction, hark back to outdated modes of control in a traditional and divided system, and should be dropped, to be replaced by a common term** more consonant with the necessary changes in the function, constitution, and working of such bodies in a State education system that has vastly expanded and radically changed during the present century, and especially since the Act of 1944.

**We advocate that the governing/managing body should evolve into a supervisory board with the oversight of the school as a totality, capable of playing a more positive, active, and involved role, in a democratic and representative relationship both to the school for**

which it undertakes responsibility, and to the local community to whom it is responsible for the school.

## FUNCTIONS OF THE SUPERVISORY BOARD

The governance of schools needs to be reconsidered and re-ordered in the light of the following functions that should be explicitly assigned to the supervisory board:

### 1. Stewardship on behalf of the Providing Authority

In order that the Providing Authority may delegate due and adequate powers to the Supervisory Board, the membership of the Board must include persons appointed by the LEA or its Education Committee to ensure that the overall policy of the Local Authority is communicated and carried out, and that the Board's transactions do not run counter to that policy or to its approved articles of government or standing orders.

**We are of opinion that the supervisory board's function of stewardship can be adequately discharged without necessarily having the appointed LEA nominees in a majority.**

In any case we hold that party political considerations should play little or no part below the Education Committee level at which it is reasonable that some regard should be paid to the balance of parties in the elected Council.

It should be the policy of the LEA Education Committee to promote the development in each of its schools of a supervisory board that is more efficacious, independent, and autonomous than the existing governing/managing body, and there is little doubt that one measure of such development is the degree of financial discretion.

### 2. Oversight of the School

This should extend over the school's working



and welfare as an educational and social community in respect both of its internal economy and its relations with the local community and the community-based social services.

**We look to the supervisory board to provide a forum for open discussion between the interests essentially involved,** in which the aims that the school should seek to fulfil are considered, the school's efforts towards the achievement of these aims are reviewed, the ways in which all concerned can help in the achievement are agreed, as well as the methods by which the supervisory board itself, as representing the conjoined interests, can support the head and staff of the school in improving the quality of school life, and in overcoming difficulties, internal and external, that thwart the achievement of the agreed purposes.

In this respect the supervisory board has a 'protective' role, which is an essential part of the wider function to create a climate of mutual confidence and of co-operation — a 'trusting community' in and around the school.

### **3. Representation of the Local Community**

It has always been one of the purposes in assigning governors or managers to a school that they should represent the community around it. The practice fairly universal until recently of appointing almost entirely nominees of the political parties has by no means guaranteed the kind and quality of representation that educators are now endeavouring to create in order to promote school and community relations.

**We recommend that in the appointment of LEA nominees regard should be had to their preparedness to interest themselves in the particular school to which they are attached, and to their educational interests and knowledgeability.** If highly suitable local residents cannot be caught in the political net, they should be brought in by the body's power of co-option.

The increased demands of the office should discourage pluralism.

Suitable community organisations or groups should be invited to submit names to be enrolled in a list of people prepared to be co-opted.

### **4. Inter-communication and co-operation between the organised 'interests'**

**The reconstruction of governing/managing bodies gives opportunity to create a central body, not as one of several 'interests' within definite boundaries, but embracing and representative of all.** Up to the present schools have lacked organised and effective channels of communication between the groups essentially involved in school education.

In matters relating to the school, the new body would establish direct and standing communication between the teaching body with its educational and professional purposes, and local government with its policy-making and administrative purposes.

Similarly the purposes and claims of the parental body and the teaching staff would be brought into a shared forum, as would the outside interests articulated by people representing community-based services and organisations.

In short the ENEF Council consider that the kind of body they propose should be set up, effectively exercising wider functions, could be the key to the improvement of the school as an institution. Within its expanded field of operation, **a new function awaits it as an agent of change.**

## **REPRESENTATION AND PARTICIPATION IN THE SUPERVISORY BOARD**

### **1. The Chairman**

The Chairman of the Supervisory Board should be elected by its members: but we judge it to be both prudent and reasonable, if not mandatory, that nominees for election should be members appointed by the Providing Authority.

### **2. The Head of the School**

The Head of the School should have the right to attend ex-officio and to have a say in all decisions that as the Board's chief executive



he is expected to carry out. Whether or not he is a member of the Board in the ordinary way with a right to vote is a matter that becomes important only if he is obliged to accept a decision upon it that is not his own.

The institution and constitution of the Supervisory Board broadens the basis of power and opens up the channels of communication that the unique position of the Head in English schools makes it possible for him to restrict. This position is outmoded and no longer tenable.

The change in role is already exemplified by Heads who have so devolved power and responsibility and so developed communications as to succeed in carrying staff, parents, and administrators with them in initiating the new or reinforcing what is vital in the old.

### **3. Representation of the School**

The ex-officio position of the Head on the Supervisory Board does not in itself satisfy the democratic requirement that the School itself as a community should participate in all matters affecting its governance, management, and way of life. The Head's role on the Board is non-specific and represents no particular 'interest': it is bound up with concern for the well-being of the School and all its members, its links with homes and parents, and with the wider community it serves.

**Proposals for the representation of the School on its supervisory board will be inadequate, if not hollow, unless they are based on an internal management system that, like that of the board itself, is democratic and participatory.**

In addition to the Board's need for the professional expertise of the teaching body, it should have direct links with the school through the election of representatives of at least three constituent elements:-

(a) A member elected by the Staff Common Room representing professional concerns and conversant with the policies of the Unions.

(b) A member elected by the plenary Staff

Meeting representing curricular organisation, policy, and development.

(c) A member elected by the internal Management Organisation of the School as a community.

The machinery of linkage should be explicit and known to all concerned.

### **4. The Involvement of Pupils and Students**

We are agreed that pupils should be involved in the organisation of their school lives and that the internal organisation of the school, including the management structure, should fully reflect this principle.

For pupils up to the school leaving age, the over-riding consideration should be the education in and for democracy that they are receiving — or not — within the community that orders their school lives and provides the immediacy, reality, and continuity of their experience. The exercise of their democratic and participatory 'rights' depends directly upon the school internal organisation and management system.

Neither the old governing/managing body nor the supervisory body we propose is either constituted or structured for the complex task of running a school. Pupil representation on such bodies does not mean representation in the 'government' of the school. On the other hand, within the school management system, participation can be widely diffused, authentic, and educative.

At the student stage, representation of the Sixth Form might be more than a democratic gesture. The election by the management organisation of the school of an enfranchised student of 18 plus as one of the school's representatives would be an admirable move.

### **5. Representation of the Parental Body**

In the view of the ENEF Council, representation of the parents of pupils on the supervisory board is essential.

From the educational point of view the purpose to be served is parent-teacher partner-



ship in the education of children, and closer home and school co-operation. It is true that this may be, and has been, achieved with varying degrees of success without conceding the democratic claim of parents to participate in the governance or management of the school.

We would stress, however, that the vital matter of home and school relations must be an important concern of the supervisory board, and that therefore there must be in its membership those who are entitled to speak with authority on behalf of the parents.

The practical difficulty lies in securing genuine representation unless the parental body has some form of organisation. Unless the persons elected are accountable to, and supported by, their 'constituency' of parents, and unless they are in a position to act as channels of communication, their presence in the 'government' has little support from the democratic principle.

Where necessary, an early concern of parents so elected must be to give their presence and status authenticity.

## **6. The Tenure of Members of the Supervisory Board**

A term should be set to the tenure of both elected and appointed members. At the expiration of the term they should be eligible for re-election or re-appointment provided they continue to fulfil the conditions under which they became eligible in the first place.

Annual election would adversely affect the working and efficiency of the body, and a large proportion of 'novices' would unfit it for the functions proposed or for the sustaining of long-term policies.

## **7. Preliminary and In-Service Training**

The ENEF Council advocate the provision of training for governor/managers and welcome the steps already taken by a number of LEAs and the National Association of Governors and Managers.

The need for training becomes greater as

the assigned responsibilities of the reconstructed bodies are increased.

We would however stress the opportunities latent in the reconstruction itself. The extended province, the more fully representative membership, the introduction of more professional expertise, and the essential functional relationship with the school organisation of the supervisory board would make membership itself a valuable element in training. Every 'interest' brings to the board knowledge and experience from which the rest can learn.

## **CONCLUSION**

In conclusion the ENEF Council call attention to the need for more study and research on schools as institutions, both for the guidance of LEAs in reconstructing governing/managing bodies in respect of their constitution and function, and for the benefit of those responsible for the management system and structure within the school.

Experimental schemes, piloted to assist such studies, should be encouraged and supported in different areas throughout the country.

In the meantime mandatory requirements should be mainly aimed at removing obstacles and rigidities that hinder progress towards more democratic and participatory patterns of school governance and internal school management.

The changes of this nature that are already on the way should be encouraged but not at this stage restricted by the need to conform to a prescriptive pattern.

RAYMOND KING, on behalf of the ENEF Council.

Readers of The New Era who would like to see the full text of the ENEF memorandum to the Taylor Committee are invited to write to Mr King at 2 Wilton Grove, New Malden, Surrey KT3 6RG. Please enclose 20p to cover photocopying costs.



# Books

**Thinking Goes to School — Piaget's Theory in Practice** by Hans G. Furth and Harry Wachs — Oxford University Press. (Paperback Edition published 1975. Price £1.95, 297 pages).

The work of Jean Piaget has been taken by many teachers and educationalists as substantive evidence for recent changes in school organisation, particularly the continuing emphasis of the child's own involvement in his learning through direct concrete activity. It is an interesting factor, however, that Piaget himself has had little to say about how his findings might best be put into practice in the school situation. This book attempts to do this for him. It describes a two year programme for 1st and 2nd grade American school children (6-8 year olds), which is based on Piaget's theory of cognitive development.

The authors, one a keen follower of Piaget, as evidenced by two previous books on the theory, and the other a clinical child psychologist with extensive experience of children with learning difficulties, have applied Piaget's work to the classroom in a series of games and play sequences designed to develop children's thinking. This book is the end result of much initial discussion, and the opportunity to put their ideas into practice in a primary school in Charleston, W. Virginia. Over two school years, the curriculum of a class of school children was organised to include traditional curriculum components as well as activities designed to develop and enhance the children's thinking abilities. Unfortunately parental support was insufficient, and pressures for academic performance finally led to the project's untimely withdrawal.

The book describes the course introduced at Charleston, as well as a discussion of the thinking which lay behind it. It begins with a short account of Piaget's theory, and its application to the school for thinking. A basic premise is that any proposal for change must have an adequate theoretical basis, and suggests that the educator can find in Piaget's work a theory that articulates in detail and substance what before may have been intuitively grasped about the nature of children's thinking. The purpose of the school for thinking is to implement Piaget's theory by providing children with experiences best designed to help develop thinking capacities.

The authors argue that many children begin their school careers with inadequately developed physical and psychological abilities, and that the traditional school system often ignores this, and embarks on an introduction to the basic skills prior to many such children possessing the capacities to cope with this experience. In the young child thinking is tied to the senses and motor or physical activity. "It is not the muscles or senses that need training, but the thinking which controls specific muscle or sense activities." The Charleston programme attempted to take this into account, and as well as including an introduction to reading, writing, arithmetic, science, art, craft, music and physical education, it also introduced Body and Sense thinking games, and logical and Social thinking games, the accent being on thinking, not performance.

The objectives of the course were five-fold. To develop the habit of creative independent thinking, a positive self image, attitudes of social co-operation and moral responsibility, a knowledge and appreciation of persons, things and events in the environment, and competence in the basic skills areas of reading, writing and

arithmetic. The thinking games, of which there were 179 in all, concentrated on the development of movement, visual, auditory, hand, graphic, logical and social thinking. The emphasis is on the importance of producing a multitude of stimulating activities, so that the child has the opportunity to exercise behaviour in areas where he has strong pre-dispositions as well as those in which he may be less gifted. One particular point, heavily emphasised by Piaget, deals with the much criticised concept of equilibration. It is urged that teachers recognise the significance of raising or lowering the demands of tasks according to the developmental level of the child. The difficulties of determining developmental levels is not discussed. The children are encouraged to participate in problem solving activities which are neither too easy nor too difficult, which it is suggested reduces boredom since they are then thinking at personally challenging levels and encouraged by their own success. Opportunities arise for both individual and group activities. Success is stressed by the authors, children given ample opportunity for success of the pre-requisites of the basic skills can then readily apply this developed thinking capacity to specific tasks.

The whole theme of the book is developmental. If children follow a carefully contrived sequence it could, and should, have interesting effects on thinking capacities. As yet there is no real evidence to support this. Piaget has argued that specific thinking capacities only begin to emerge when children have attained the necessary developmental level. The speeding up of this acquisition as well as the actual existence of developmental stages is an area of current debate.

Any attempt which helps teachers to help children overcome the problems they face at the beginning of their school life is to be welcomed. This book offers the infant and first school teacher, as well as pre-school and nursery group leaders a wealth of interesting and stimulating activities for children. It would be valuable however if some further evaluation were possible as to their effect on children's thinking.

COLIN CONNOR

Following a B.Ed. at Sussex University where the major interest was in Psychology and Geography, Colin Connor worked in Hertfordshire's first middle school in Royston, holding positions of responsibility in the pastoral area — as well as Head of Humanities. In 1973 joined the staff of Homerton College in the Psychology team of the Education Department — where his major contribution is in the area of cognitive development. Completed an M.A. in Education at the London Institute in 1974.

**'Beyond the Information Given' — Jerome S. Bruner**  
George Allen & Unwin, 1974 £5.95. pp. xxiv x 502

Edited by Jeremy Anglin, Assistant Professor of Psychology at Harvard, this book contains twenty-seven papers written between 1946 and 1972 by one of the most respected and popular contemporary American psychologists, currently Watts Professor of Experimental Psychology at Oxford. The book is divided into five sections, Perception, Thought, Skill in Infancy, Representation in Childhood, and Education, each of which has an introduction in which the editor gives his reasons for his selection from Bruner's near 180 publications and indicates certain themes which he feels run through the book and to some extent unify it. His preface explains why he has partly ignored the chronological order of his mentor's prolific output in the interests of logic.



His introduction shows how Bruner's research has itself been influenced by international and national events; thus the earliest work, not represented here, on Public Opinion, was influenced by the war and this led to research on Attitudes and Perception. In 1959 occurred the important Woods Hole Conference and this helped to focus Bruner's attention on Education and Child Development. His present work on Language Development leads on from his interest in the growth of Skill in Infancy to which his research in Education had alerted him. Anglin also reminds us of the psychologists who have influenced Bruner, notably Bartlett and Piaget, and of how Bruner's view of man as information processor, thinker, and creator enables him to avoid the apparently narrower outlook of the Behaviourists on the one hand or those influenced by Darwin or Freud on the other. It is this breadth of outlook which in the opinion of this reviewer gives Bruner both his humanity and his authority and the vision and understanding that are characteristic of the statesmen of academia.

The title of the book is taken from a paper Bruner wrote in 1957 'Going Beyond the Information Given' which the editor describes as the central article and which comes as the final paper in the section on Thought. Influenced by Charles Spearman and Bartlett, the article argues through many clear examples that the essence of intelligent behaviour consists in drawing conclusions and making inferences that are beyond the information given. With such a definition many educators would probably agree. What tends to be glossed over in these days when it is fashionable to argue that, because knowledge is always changing, the acquisition of facts is relatively unimportant, is the sort of argument that Bruner presents on pages 230-232 to show that "Learning often cannot be translated into generic form until there has been enough mastery of the specifics of a situation to permit discovery of lower-order regularities which can then be recombined into higher order, more generic coding systems." If, of course, there is too much concentration on specifics, transfer will not take place, as Bruner shows; but the experimental work on overlearning demonstrates that there does have to be enough.

For those who know and like Bruner this collection of papers will be a pleasure. For those who know him not there may be a problem. The argument is often highly concentrated and the language makes demands, e.g.: from the crucially important paper, 'Culture and Cognitive Growth', p.390, "Because the doctrine that ontogeny recapitulates phylogeny was given too literal a form in biology, a more sophisticated consideration of the relation between phylogeny and ontogeny was also given up." Such a sentence needs some thinking out; but Bruner has so much to say that it is hardly surprising he resorts to abstractions of that kind.

His concluding sentence of the same paper presents no difficulties. "But however one judges, let it be clear that a decision not to aid the maturation of those who live in less technically developed societies cannot be premised on the careless claim that it makes little difference; it makes a huge difference to the intellectual life of a child simply that he was in a school." The evidence of this statement comes from studies carried out among the Wolof in Senegal, French West Africa, where some of the children go to school and some do not. The difference in thinking and language between Wolof schooled and unschooled children was found to be greater than that between Wolof schooled and French schooled children. Bruner accounts for this finding in terms of the opportunities school offers not only for developing written language but also for using spoken language "out of the context of immediate reference", i.e.: for talking about more than what is present in the here and now. The importance of this lies in what follows from it, the shift from a collective orientation

(where the individual, as in primitive societies, is subordinate to the group) to an individual orientation where words, for example, begin to exist in their own right and are not just identified with their referents; and thus words will mean different things to different people rather than simply be identified with the objects they stand for. In these days when students of education are subject to the influence of alternativists and egalitarians the balance must be redressed by taking seriously the experimentally based conclusions of psychologists such as Bruner.

JAMES BREESE

## SHORT NOTICES

Readers may wish to have their attention drawn to the recent appearance in paperback of two contemporary and controversial books:

**The Inequality of Man**, H. J. Eysenck. Fontana/Collins. 80p. pp.252. 1975.

**Tools For Conviviality**, Ivan Illich. Fontana/Collins. 60p. pp.125. 1975.

Both have achieved fame, and in one case notoriety for daring to claim that all men are not equal and that certain genetically determined differences in intelligence cannot be altered by social engineering. A measure of condemnation has fallen on Professor Eysenck for appearing to suggest a link between race and intelligence. We are invited to decide for ourselves.

A link more obvious to identify is that between social environment and racial awareness. This forms the subject-matter of David Milner's **Children and Race**, Penguin, £1.00. pp.281 1975, together with the effects of prejudice and discrimination on black children in Britain and America. To accept lower performance from children of one particular ethnic group may merely lead to the reinforcement of preconceived ideas.

Illich's critique of impersonal and personality-killing industrial society needs no further recommendation to readers of New Era. We recognise the author as one of the truly original thinkers of our age, whose concern for genuinely progressive education would guarantee him a hearing on any topic.

C.H.

## OBITUARY

We regret to announce the death of **Dr Eijiro Inatomi**, secretary of the Japanese Section. Participants at the Tokyo conference will remember, not least, his remarkable lecture there in 1973.



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**Subscriptions for one year (six issues) £3 or \$8. Single copies 50p or \$1.50.**

**Cheques should be made out to 'The New Era' and sent to the Hon. Treasurer, William Johnson, 53 Grayshott Road, London, SW11 5TS. UK.**

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No. 4, July/August, will incorporate World Studies Bulletin.



# Indian dancers come West

On the occasion of the visit of a remarkable group of Indian dancers, poets and musicians to England, the United States and Canada in April and May 1976 the NEW ERA is delighted to play its small part in extending a welcome to the members, and especially to Dr Madhuri Shah, the WEF President, and to Kallolini Hazarat, associate editor. It is a happy augury that this event should co-incide with the first incorporation of IDEAS, and thus give that journal's former readers and members of Goldsmiths' College a taste of the world fellowship's flavour.

The Association of Asian Women in London (SANGAM) is to be congratulated on inviting the group under the joint sponsorship of the WEF and the Bangini Samaj\*, a leading women's organisation in Bombay, for the purpose of fostering greater understanding and mutual appreciation of the cultures of east and west.

The educational functions of the Dances are not explained in the articles which follow, but, arising from the workshops, Western participants may be able to discuss with the visitors from India just how these dances are presented to children and to their teachers from these points of view.

There may well be a cross reference to the articles by Vera Gottlieb and Bob Millett, in the IDEAS section on the Expressive Arts in Education (pp.78 and pp.83), where they consider precisely the dual nature of their objectives — how teachers, students and their pupils personally are educated through acquiring the skills of the respective activities. — A.W.

## INDIAN DANCING† Rukmini Devi

THE background of dancing in India is infinitely rich and varied, as varied in fact as the land of India itself, but with the same underlying unity which knits the people of the country together. Both the folk dances and the classical forms show this variety intertwined by the unity of spirit and of basic teaching. While folk dances derive from various sources, the origin of all the classical systems has been the Hindu Temple. It was in the Temple that they were conceived and nourished; it was also in the Temple that they attained their full stature.

While it is true that dances were also performed at the courts of princes, noblemen's houses and on auspicious occasions such as marriages, the impulse that gave them birth was religious.

Dance formed an intrinsic part of worship in the Temples. Just as Hindus offer flowers in the Temple to God, so was He offered music and dance as being the most beautiful expressions of the human spirit. India alone has a concept of God who dances. Siva is Nataraja, the King of dancers, who performs in the Hall of Consciousness and creates the rhythm of the Universe.

Dance in India has had a long history. We find mention of it in the Vedas themselves. The references in the great epics, the Ramayana and the Mahabharata are more profuse. Arjuna, one of the heroes of the Mahabharata, during his period of exile, was employed by the King of Virata as a teacher of music and dance to the princesses. From

this it would seem that in those days dance was a highly respected art, practised as much by high-born ladies as by professional dancers. In the Malavikagnimitra, a play by Kalidasa (5th century A.D.), stage dancing has an important role.

The earliest work on dancing is the Natya Shastra. It is a great exposition of Indian aesthetics on music and drama. Many books have been written on dancing since then and up to the 18th century. (Balarama Bharata by the Maharaja of Travancore). At one time there must have been a unified system of classical dancing in all of India. Each cultural area in the country acquired eventually a local idiom. Regional folk dance themes were assimilated into classical art. Foreign influences were also at work; some isolated regions developed new characteristics. Thus have arisen the four main classical schools namely; Bharata Natya in the South, particularly in Tamil-land; Kathakali in Kerala; Manipuri in the Northeast (Assam), and Kathak in the North. Both local and foreign influences are clearly evident in Manipuri. Kathak has a distinctive Persian flavour. In the case of Kathakali the rules of Bharata seem to have been superimposed on ancient regional art. In spite of local variations and colloquialisms, these dance forms have on the whole derived from one central tradition guiding all arts.

\*Bhagini Samaj, founded in 1916 with the blessings of Mahatma Gandhi, is a national organisation in the field of social welfare. It conducts cultural, educational, recreational and industrial child-care and health centres; organises free libraries, pre-primary, primary and training schools in urban and rural areas; conducts an Ashram School for the tribal children and Adivasi girls and women of the scheduled castes; provides hostel facilities for working women; and is involved in creative cultural activities through its Garba Mandel.

†From 'Fodor's India', Reprinted in New Era Nov. 1974, p.204.



## FOLK DANCES OF INDIA

It is in the character of all folk art to be unselfconscious and spontaneous. It is the most direct expression of the innermost spirit of a people. The instinct for rhythm is as basic in human nature as the urge for ritual.

According to Projesh Banerji, folk dancing is that dancing which has developed among the peasantry and is maintained by them in a fluid tradition without the aid of the professional dancer, teacher or artiste.

There is a great difference, however, between folk dances and primitive dances, just as there is the difference between folk dancing and classical dancing. Folk dance was made for the pleasure of the performers and not for the entertainment of the public like the classical dance, while the primitive dance was but a spontaneous and emotional rhythmic expression preparatory to a ritual or a battle. Thus, primitive dance was the foundation of folk dance; and folk dance was the foundation of the classical dance.

Folk dance is of great national importance and aesthetic value. The folk dancing of a nation is the nation's mirror in that it manifests to some extent the nation's temperament, art, culture, social status, customs and creed.

India, with its vast variety of races and conditions, has been a treasure-house of dance forms for untold centuries. Most of the prevailing systems of Indian classical dancing, have had their origin in the dances of the common people, which still survive in as virile a state as ever, in tribal hamlets and peasant huts. The Indian folk dance is simple without being naive; for behind its simplicity lie a profundity of conception and a directness of expression which are of great artistic value.

Those who gather round to watch are as much a part of the collective self-expression as the dancers themselves. In these folk dances, what is important is not only the grace of the individual dancer or the virtuosity of isolated pose — but the total effect of the overwhelming buoyancy of spirit and the eloquent effortless ease with which it is expressed.

The folk dances of India are very closely woven into the lives of the people and they invariably derive their main inspiration from the movements associated with the performance of daily tasks. In some of these dances, the operations connected with sowing, harvesting, churning of butter, hunting, etc. seem to have been given a rhythmic pattern and thus music and harmony beautify the normal activities of life.

Again, folk dances of a country are influenced by the natural circumstances and the geographical conditions of the area to which they belong. Owing to the diversity of climate and topography, there is a great variety in the Indian folk dances. For this reason one may find the dances of the plains milder in expression than those of hill places. Nature, silently, fashions these dances.

The dances may be classified as (1) social dances connected with seasonal festivals, (2) purely religious and (3) martial. However, the religious nature of their origin is shared by all dances in India. The religious folk dances have devotional themes in which the dancers pay homage to the deity. Scenes from scriptures and mythology are enacted in honour of various deities. Gods and Goddesses are adored and liberation is sought from devils and evil spirits. The story of Krishna and Radha and their eternal love is the inspiration of many dances, all over the country. Such is the poignancy of this theme that when adapted to local conditions, it tends to lose its religious character and acquires all the qualities of a romantic tale with contemporary relevance.

There is a good deal of overlapping in the three accepted categories of dances and the inadequacy of classifying them into social, religious and martial dances is a measure of the strength of India's habit of looking at life as a whole. K.H.

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## RAS-GARBA — FOLK DANCES OF GUJARAT

Most of the traditional dances of Gujarat in north-west India trace their origin to the time of Lord Krishna, almost five thousand years back. There is hardly an art which does not bear the imprint of Krishna's colourful personality. Usha, Krishna's grand daughter-in-law, who came from Assam, learnt 'Lasya' dance from Parvati and popularised and taught this dance which later on came to be known as Garba-Ras to the people of Saurashtra and Gujarat.

The Garba is the best known dance of Gujarat. The word 'Garba' has its origin in the Sanskrit word 'Garbhadeep' meaning a light inside a pot with holes. This light is being worshipped as a symbol of Goddess Shakti — the Goddess of Prowess. This symbol is kept in the centre and the dancers move around it to invoke and appease the Mother. Sometimes they place some sprouted grain and certain other oblations at a convenient place and dance around this thanks-offering. This ritual has its roots in the worship of the earth as Mother.

The one time in the year when it can be seen at its best is during Navaratri festival dedicated to Amba Mata. On this occasion, on each of the nine nights of the festival,

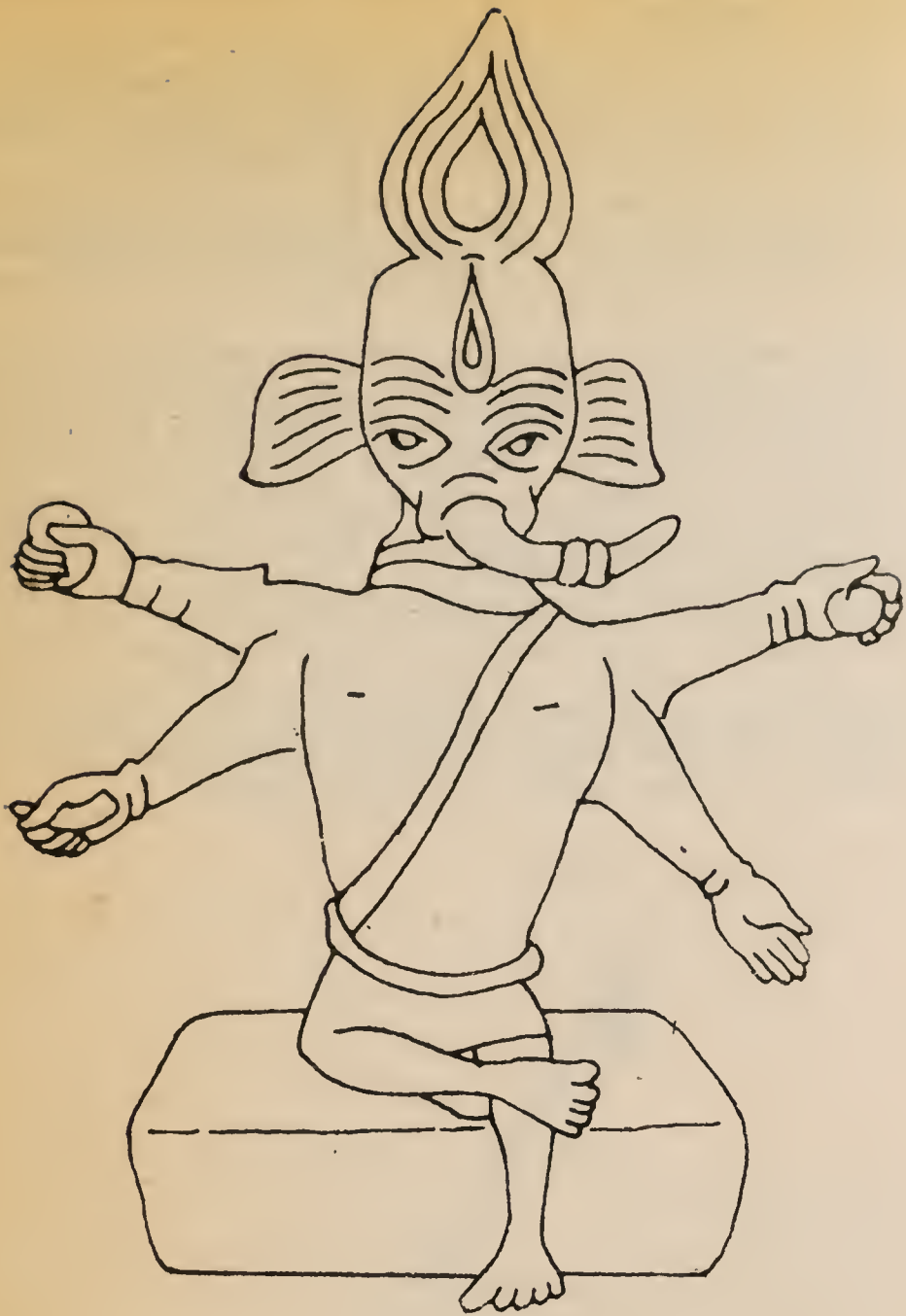


practically every lane and square in every town and village of Gujarat resounds with the music and rhythm of the Garba. The Navarati Garba becomes a ceremonial participation in which one and all, irrespective of caste, creed, age or social position join in gay abandon and dance to the tune of 'shehnai' and the rhythm of 'dholak'. Once started Garba after Garba is presented with the same or with different participants and this proceeds till well past midnight. This is a dance without restriction on the number of participants and it is not uncommon to find twenty or fifty or even more women in a dance circle. It is mostly accompanied by clapping but sometimes there is also snapping of fingers. The leader of the group sings the first line of the song while the rest repeat it in chorus beating time by clapping hands in unison. At every step they gracefully bend sideways, the arms coming together in beautiful sweeping gestures upwards and downwards and to either side in order to clap. There are very slow forms of Garba as well as the forms where three rapid claps are given. A feeling of elation and well-being pervades in the body, mind and soul of every participant. The 'Garba' thus offers the housewives a natural outlet for expression of their inborn instinct of rhythm and music and gives them a feeling of joy — and a change of environment from the routine of everyday life.

Being primarily associated with Navaratri and with Amba Mata, it is natural that the majority of Garba songs are in praise of Amba Mata. These songs date back to great antiquity, their central theme being appeasement of Goddess Shakti who is considered the destroyer of all evils. Symbolically the Garba is a devotional offering by which removal of evil thoughts and feelings from the mind and enlightenment and joyfulness are sought.

Garba is the dance of the women folk of Gujarat, the 'Garbi' is the dance of the men. It is exclusively in honour of Amba Mata, during Navaratri. The dance is simple and the dancer beats time by clapping hands and snapping fingers. Though there are some songs especially composed for 'Garbi'; most of the Garba songs can be used for this too. The Garba dance with 'Manjira' (cymbals) is





Originally performed in the squares of villages, towns or cities, this folk dance of Gujarat has in recent years undergone a change in theme, music and presentation. The 'Garba' has now been brought on the stage with accompanying sophisticated artistry. Well-known poets like Narsish, Meera and Dayaram have contributed substantially by their creative writings to the wealth of the rich heritage of Ras-Garba. Modern poets have also found the 'Garba' an exciting medium for self-expression. A number of innovations have been made by blending classical music and 'tala' with folk tune and rhythm while preserving the traditional and original form of this dance. Efforts have been made to bring in variety and diversity by way of new themes, classical 'ragas' and 'tala', intricate choreography, sophisticated costume designing and artistic stage decor.

Today this dance of Gujarat is as popular in the big cities as it is in the distant villages of India. Indeed, the folk dances of Gujarat are not confined to the folk but are as enthusiastically performed by urban people as well.

K.H.

also very graceful. Here the dancer, instead of clapping, beats the time with 'manjiras' which produce a very soft, jingling sound.

Another important folk dance of Gujarat is the Ras in which men also take part. In 'Dandia Ras' the dancers use colourful sticks and punctuate the rhythm by striking these sticks. This dance is very rhythmic, lively and full of gaiety. It starts in slow tempo but as it progresses, its pace is accelerated. This dance also is always accompanied by singing. The leader sings while the others follow him or her by repeating the lines he sings.

The 'Ras' songs normally relate the episodes from the stories of Lord Krishna and Radha or Gopis. There is hardly any poet in any language in India who has not been inspired by the eternal love of Lord Krishna and Radha. The festival with which Ras is normally associated is 'Sharad-Purnima' — the full moon night of the last month of the Hindu calendar; but it is also performed on other occasions such as Navaratri and Janmash-tami.





## **TAGORE ON FOLK MUSIC AND FOLK LORE**

Defying formulation, the easy flow of effortless, inherent jingles of folk songs remains a powerful current in the stream of folk consciousness down the ages. These rhymes have in them certain elements that endure. Who composed them and in what era — is immaterial. The question of date and time does not operate here. Because of their inherent abiding qualities, they become invested with immortality, the instant they are born — whether they were composed today or thousands of years ago.

We may discover in these folk rhymes many a trace of joy and sorrow, pleasure and pain — coming down the ages. They are fragments of emotions and sentiments from the bygone days. They are like bits of an iceberg set adrift in the sea of time. Floating long distances, the waves have at last tossed these over to the shore of our present times. The instant we take them up and cherish them in the warmth of our heart, these frozen bits of forgotten woes dissolve into tears and come to life once again.

In the intervals of the variegated tasks of life, through the openings of the bamboo flute of rural existence, the wind plays a melody of sharps and flats.

Folk literature as also folk music may not soar high in their imaginative flights. They may not have the ostentation of classical music with its flourish and elaboration. But deep in their heart, there is a melody of pure joy. The poet who is able to make a song of the everyday life of the village — endowing it with rhyme and rhythm — gives voice to the inarticulate soul of the masses.

These songs are like the cry of the migrant geese on the sandbanks of the river. Niceties of the syntax and grammar of classical music are not for them.

If we are to accept folk songs as literature, we must read them as an inseparable part of the life of our people in the countryside. It is they who discovered in them a vitality and a meaning notwithstanding their broken metres and lame rhymes.

## **DR PIYUSHKANTI MAHAPATRA ON FOLK SONGS**

The basic framework of rural society is expressed in its folklore which acts as the guiding force in social institutions and among clusters of individuals.

The folk community has a social pattern, which preserves the traditional institutions and rigid organisations. The transmission of thought, festivals, and beliefs are oral.

Folk songs are passed on through traditions which continue to live in the memory of people throughout the ages. They are created by individuals or groups, generally without the identity of authors, and are the products of a society or region. They give expression to simple primitive impulses which are associated with different life-activities.

Folk songs are the products of the people of anonymous identity. They survive through the ages intact or with some regional variation. The tradition of folk songs flows orally and spontaneously from person to person, and community to community. They are the products of every sphere of life's activities.





## SOOR-NOOPUR

During the last fifty years Soor-Noopur has made a significant contribution to Ras-Garba — the folk dances of Gujarat. The special feature of this is that participants themselves sing while they perform the rhythmic movements of the Garba. Singing by the artistes makes the entire performance full of life and joy. The synchronisation of music, movement and rhythm and the retention of the original form of Garba are what this group is proud to have preserved for so many years.

A strong belief in the idea that any form of art should look towards the future has prompted Soor-Noopur to make bold innovations in theme, music and presentation.

In the realm of literature well-known and brilliant poets of Gujarat have created works of great imagination and poetic value specially for the programmes

of this group and thus enriched the heritage of Ras and Garba. But recently new ground has been traversed by creating themes which had not previously been woven into this art form. Sanskrit literature has lent variety and enrichment to the songs of Garba.

In the realm of music Soor-Noopur can claim to be the first group to have introduced a harmonious blending of classical 'Raga' and niceties of subtle classical 'Tala' with folk tune and rhythm, without inpairing any distinctive feature of the traditional Garba, 'Hinch' and 'Kerva' — the common tale of Garba have, in some innovative items, given place to extremely difficult talas of eleven beats, fifteen beats, etc.

In the presentation of these dances Soor-Noopur lays stress on the grace, culture and refinement so far as stage decor, costumes and lighting are concerned.

Kallolini Hazarat, Bombay

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### INDIAN DANCERS PROGRAMME IN ENGLAND

April and May 1976



Thurs. 22 April  
ENEF Reception for Bhagani Samaj, 4 pm.

Fri. 23 April  
Musical evening, Copeland School, Wembley, 8 to 10 pm.

Sat. 24 April  
Performance at St Pancras Town Hall, 7.30 pm.

Sun. 25 April  
Performance at Her Majesty's Theatre, 2.30 pm and 7.30 pm.

Tues. 27 April  
Workshop and Performance, Homerton College, Cambridge.

Wed. 28 April  
Workshop for Sangam Members, 11 am to 1 pm.

Thurs. 29 April  
Workshop for Sangam Members, 11 am to 1 pm.

Fri. 30 April  
Sangam's Dinner & Dance.

Sat. 1 May  
Performance at Birmingham.

Sun. 2 May  
Performances: Leicester 2.30 pm and 7.30 pm.

Tues. 4 May  
Dr Shah and Mrs Hazarat at WEF Guiding Committee.

Wed. 5 May  
Workshop and Performance, Goldsmiths' College, Lewisham.

Fri. 7 May  
Performance at Luton.

Sat. 8 May  
Performance at Battersea Town Hall, 7.30 pm

Sun. 9 May  
Performance at Manchester, 7.30 pm.

Further particulars from Mrs Tara Kothari, 19 Wykeham Road, London, N.W.4.



# Education in Scandinavia

The contributors from Norway and Denmark present a realistic picture of the discontent felt by pupils and students themselves for post-war official schooling, so kindly laid on by their elders, in this north-eastern corner of Europe, and indeed typical of other regions too. Elisabeth Spaet Henriksen and Arne Lykke, of Copenhagen, show the danger that "the threat of unemployment will lead students to become mere willing parrots of the teachers." Yet they warmly reveal a breadth of pedagogical understanding free of the illusions of, for example, the social engineers of Great Britain or of the American taxonomy men of the 1950s and 1960s. They explain that the Necessary Teacher Training Course DOES work on the three levels of Specifically Educational, National and International. It may be that the rest of us should take heed of their prescriptions.

Readers in West Germany, Britain and especially those with High School experience in the USA, who have been pressing the New Era for such accounts, will stand amazed at the marvellous achievement of the Swedish Schools in the past decade. Whatever sociological factors explain how it was possible first to experiment, and then to introduce such a complete national system in a democratic country, the news provides far-reaching precedents. The setting up of a comprehensive system (and a compulsory length of attendance, please note, of only nine years), in which parental participation weakens the power of headmasters! has been the prelude to no streaming in the grundskolan, no final examinations (but continuous assessment), and no entrance exam to the gymnasieskola (16-19 years) at which 'close on 100% enrolment' is planned for.

We are indeed indebted to the authors, and to Ester Hermansson, our new Swedish associate editor, for sending the scripts. — A.W.

## SOME ASPECTS OF PRIMARY SCHOOL TEACHER TRAINING IN DENMARK

**E. Spaet Henriksen and Arne Lykke**  
Copenhagen

IN the December 1974 number of 'The New Era' Else Hammerich wrote an article entitled 'The present state of education in Denmark'. It provides a good background for the understanding of the problems which teacher training should give the future teachers an opportunity to try solving. It describes the Danish primary school as one where many opinions about what education is all about clash. Else Hammerich concludes that these different opinions

"coexist more or less peacefully at our schools and pedagogical institutions. In schools working under the most favourable conditions, children benefit by a reasonable and accommodating compound of diverse ideas: features of progressive education help to increase respect for the individual child's independent creativity; educational technology helps teachers simply to reflect more carefully about their lesson-planning; specialists do their best to communicate their academic knowledge to teachers; democratically inclined teachers give children a certain voice in classroom and school management; politically conscious teachers try to counteract middle-class indoctrination and create greater equality in their corner of the educational system; and, on the whole, deviating children are tolerated. All in all, school is now a pleasanter place for children than it used to be. But it is still a matter of compromise. But a desire to promote progressive education along with a critical/political commitment must inevitably lead to a more pessimistic view of the possibilities within Danish schools."

But Else Hammerich also believes that

"we have a world undergoing drastic and disquieting transformation. In relation to this world, Danish schools seem totally useless, apart from their function of

keeping as yet unproductive individuals out of the way." And, "if Danish schools are useless, and if their system and structure appear to prohibit radical changes, then why not do away with this system and structure? 'By doing away with the schools, we shall clear the ground and make it possible to start from scratch'."

To carry through such changes demands a different kind of teacher training than we have today. The purpose of the following article is to give an account of some of the developmental forms which are to be found within the teacher training programme in Denmark.

The training of primary school teachers in Denmark takes place in 29 institutions (teacher training colleges) of which 19 are semi-private. Reciprocal connexions between these training colleges are very poor and there are practically none between them and other institutions of higher education.

The further training of teachers takes place partly through courses within the municipal educational systems, partly at Danmarks Lærerhøjskole (the Royal Danish School of Educational Studies) — hereafter DLH. Please see the article 'In-service training at DLH, Copenhagen' by Elisabeth Spaet Henriksen in the December 1974 number of 'The New Era':

"DLH is an institute of higher education and has both teaching and research functions. It is designed for the provision of more extensive training for primary school teachers and training college lecturers as well as others who are equally qualified professionally. Furthermore it fosters the development and utilisation of scientific research with special reference to the needs of the school."



Over and above the traditional teacher training colleges we can briefly mention two attempts at creating other kinds of teacher training institutions.

An attempt has been made to start one of them at RUC=The Roskilde University Centre and another at DNS='Det nødvendige seminarium' (The Necessary Teacher Training Course).

The training programme at RUC was an attempt to give all teacher training in Denmark the same two year basis.

With 'basis' we don't think of a common basic knowledge, but of an interdisciplinary study structured in project work. At the same time it is our intention to integrate various teacher training programmes in such a way that one builds on top of the other, so that when a person leaves the university at a lower level he or she becomes a primary school teacher and at a later point a teacher at the secondary school level.

DNS has attempted to prepare teacher training based on some other thoughts about tying society and the training programme together. They would willingly create another type of teacher than the traditional, a teacher who has lived his way into the society in which he will be a teacher. This can be done by working on 'three main fields of practice: International, National and Specifically Educational.' International understanding is achieved by planning and carrying out a trip to the third world (under the auspices of the Travelling Folk High School). National understanding is achieved by having the student work for a time in production and combine this work with theoretical social studies. The specifically educational makes allowances for letting the student satisfy the formal requirements connected with ordinary teacher training. DNS has just about completed the training of the first and only class they have been permitted to assemble.

In 1972 we wrote an article in 'Dansk pædagogisk tidsskrift' ('the Danish Journal of Education') with the emphatic title: "It's time to start with developmental work in the training of teachers."

What was the background for the fact that we could think that it would evoke a response among a part of the teachers in the pedagogical profession at the teacher training colleges, and how can we evaluate the situation today?

In 1966 a new law appeared regarding the training of teachers for the primary school. The characteristic feature of this new law was that it set the stage for an academizing of teacher training. Admission requirements were then the school-leaving certificate or Higher Preparatory Examination against an earlier possibility for taking a year's preparation at teacher training colleges for non-students.

HF means 'Højere Forberedelseseksamen' (the higher leaving exam of certain Danish schools) and is a two-year educational period which gives the same access to higher education as does the school-leaving certificate. In the secondary-school the subjects are organized along 4 lines called after the major subjects: the classical side, the modern side, the natural scientific and the social scientific.

In HF the student himself can select his major subjects and minor subjects and combine subjects which did not before traditionally belong together. This innovation also gave a push forward to more independent study forms and provided to a great extent the possibility of obtaining an academic education along non-traditional lines. This means, among other things, that many people who have left the primary school at an early age have the possibility of obtaining higher education.

In 1969 Denmark's 29 teacher training colleges began to train teachers for the primary school on the basis of this law. This new educational form maintained the traditional Danish general education, which qualifies one for teaching at all 9 (10) levels of the primary school. Moreover, there is a Danish tradition that all teachers receive the same pay, whether they teach in the primary school's youngest classes or at the oldest class levels and further education at DLH does not in principle give one the right to a higher salary.



At the training colleges all the students receive instruction in Danish, arithmetic, writing, religious knowledge and in three of the following four subjects: creative art, athletics, handicrafts and music. In addition, the individual student must study two of the school's subjects until he reaches a level which approaches the standard of the universities' minor subjects' examination.

The law gave the pedagogical disciplines greater weight, partly through an increase in the number of weekly periods, partly by distinguishing between the disciplines education, psychology and didactics and partly through the introduction of the pedagogical special subjects. It was a question of three pedagogical special subjects:

- A. The teaching of pupils in the primary school's first classes.
- B. The teaching of pupils in the primary school's last classes as well as out-of-school and spare time education.
- C. Special education.

The student must choose one of these pedagogical specialities.

This means that the Danish primary school teacher is qualified to teach at all levels in the school, and that, in addition to this, he has been especially trained to teach a particular group of pupils.

A survey of the training programme's subjects and the total number of weekly periods:

Education	98	hours
Psychology	168	—
Didactics	140	—
Social subjects	112	—
Pedagogical speciality	280	—
*Practice teaching	112	—
Danish	140	—
Arithmetic	140	—
Writing	42	—
Religious knowledge	168	—
Creative art	112	—
Song/music	98	—
Athletics	140	—
Handicrafts	112	—
1. special subject	364	—
2. special subject	364	—

The student must choose 2 of the following as special subjects: Danish; Arithmetic/mathematics; Religious knowledge/religion; Creative art; Song/music; Athletics; Handicrafts; History; Geography; Biology; Physics/chemistry; English; German; French; Latin; Domestic science; Woodwork or metal work.

\*In addition to the above-mentioned lines practice teaching accounts for 12 weeks with 20-24 hours per week divided into several periods during the course of the training. The training period is spread over 3½ years (7 terms with 14 teaching hours per term).

As can be seen from the above, teaching practice is assigned a relatively large number of weekly periods: c.400 hours, but the instruction generally takes place detached from the other teaching carried on at the training college and is often placed entirely in the hands of the primary school's teachers and must if anything be regarded as demonstration and training practice.

An examination has been introduced as a conclusion of the instruction in the different subjects. Previously there was obligatory attendance but no examinations. The abolition of obligatory attendance must be seen as a reckoning with 'sciolism': A more traditional school-influenced instruction with a little bit of everything but nothing very profound. One wished now that the student should study independently. He or she is now called student and not as before training college pupil.

The evaluation of the student's competence is thus no longer bound up with the daily work with studies but with the performances made in the examination room.

In practice teaching, however, marks appear on the basis of the practice teacher's evaluation of the student's work during the last practice period.

In a Government notice which gives more explicit directives about carrying through the law Paragraph 16 has attained special importance. Here weight is placed on the students' contributory influence on choice of both materials and teaching method.

We began this training programme with great optimism.

The student revolt in 1968 tampered with the power of the professors in the Universities and in many training colleges the teachers took this seriously and offered under the provisions of Paragraph 16 a contributory influence regarding choice of teaching method and content. Perhaps this could be put even more strongly: That freedom which the university students demanded, we insisted that our students should make use of.

The 1972 article expresses our disappointment concerning the work with the educational programme and describes a motion for changes via developmental work. Today we



should probably not use the expression 'disappointment' and not only believe in change through alterations of details in the system, because we now have insight into the fact that at that time we had not seen the contradiction between the ideals one can have about education and the conceptions and intuition regarding education which the building up of the institution gives expression to.

While we expect that the student's development of consciousness will be promoted by the course of the instruction, the system expects that it will be promoted by the examination. Traditionally one has the opinion that the student through the acquisition of subject knowledge (in this connexion the pedagogical disciplines also) is put in a position to understand the importance of the subject in a larger context. That is to say that all subjects are regarded as tools to help understand reality including forming the basis for decisions about pedagogical practice. In this way the dialectics between the subjects and pedagogical practice disappear. The practice cannot thereby have any influence on the subjects or the subjects' structure, but the subjects come to determine the practice. In order to ward this off we tried to integrate the pedagogical disciplines. In this way we believed that we could create a connexion between theory and practice. It has never, with the exception of some frail attempts (DPT No. 4, 1975), proved possible to get subjects outside the pedagogical disciplines to take part in an integration experiment. In order to counter the consequences of the dropping of compulsory attendance and in order to let the course of the instruction and not examinations govern the student's working habits, we have tried to make some project studies. We have entered into contracts between teachers and students in which they committed themselves to use the group work form and to write reports about the work. This has led to the carrying out of experiments concerned with changes in the examination form. Instead of 'lottery' questions, in which the topic of conversation is defined in a very random fashion, we have let the student's work with the project form the starting point for the conversation connected with the examination.

But in this work also we have overlooked the conflict the students experience when they must manage in a system with contradictory expectations. Co-operation between the subjects and the pedagogical disciplines is so poor that we can't help them to solve their conflict.

In 1972 there was some agreement between what we were trying to do and that which was going on in other parts of the educational system.

RUC began that year with an experiment which should lead to an integration of teacher training with the various parts of the educational system. In the beginning this experiment found favour with both the authorities and a large part of the public. The educational apparatus became more outwards-oriented — some called it socially critical — and that it was, too, but society seemed to some extent to value this criticism and had use for it. But rapidly this criticism became such a significant part of the students' activities that it became an embarrassment for the establishment.

Consequently it was easy to make these attempts at bringing about renewal in the educational structure into scapegoats, because the state of the market began to decline and savings were ordered in public expenditures. RUC has just now (in the autumn of 1975) been deprived of the control of its own affairs. The experiments concerning an integration of teacher training forms were stopped more than a year ago. Student registration and control of their work are now under discussion so that it will be possible to make sure that the students are occupied with those things they have decided that it is good for the students to be occupied with.

The progressive, who to a great extent has become identified as someone who constitutes a danger to society, is exposed to a reaction which is also felt in the training colleges. The recently decided and rigidly restricted admission to the teachers' training colleges should probably not only be seen in connexion with the threat of unemployment after education. A recently enacted law limits the student's representation and by this their



influence in the governing bodies of the universities and the other institutions of higher education (except for DLH and the Technical University of Denmark. Can this be because students at the last-mentioned institutions are regarded as being less critical?).

Despite the fact that these laws neither now nor in the past have applied to the training colleges, where the students and teachers have never had real influence on the institution's leadership, the enactment of these restrictions has dampened the initiative of both the students and the teachers.

The revision of the regulations for teacher training which we looked forward to in 1975 became in reality nothing more than moving a few commas.

With the many restrictions which are just now being piled on to the educational system one can only fear that insecurity regarding the future, anxiety about not being able to manage in the competitive examinations and the threat of becoming unemployed, will lead teachers to make the students into willing parrots of the teachers. Knowledge of the German 'berufsverbot' will force both teachers and students in a regressive direction.

But we must have both courage and strength to pull in another direction. It would be tempting to paint both a dark and a bright side to developments within teacher training. Let us be satisfied with describing the dark side in expectation that it will be a long time before any question of renewal and expansion occurs, and that we shall need great strength to avoid (by re-introducing compulsory attendance, or by carrying out frequent control tests), putting a brake on every form of study which is in close contact with the surrounding society. We must not permit ourselves to be forced back into the ivory tower.

And so to the bright! We have received promises that the authorities will look benevolently on research activities connected with teacher training, and there are also ways which we have not tried as yet.

We haven't seriously tried to take the consequences of our insight into the necessity of

bringing education into contact with the surrounding society.

An experiment to maintain this contact was made by DNS. They have understood how to tie the training college's instruction to teaching practice. And even though the instruction is not subject-centred they have learned how one can manage the examination requirements.

If we learn from the example of DNS it must also be possible for other training colleges to integrate teaching practice with the college's other teaching. We should like to suggest something which can counteract the influence of the instruction's divided structure and on both the teachers' and the pupils' way of thinking. It means that the teaching in the primary school follows the same pattern, a pattern which does not give the pupils any possibilities to develop into citizens who have insight into the society they live in, and therefore equally impossible to give them the possibility of taking part in determining its development.

As we cannot expect any increase of the economic resources for teacher training or significant changes in subject requirements, we must from an analysis of the teacher training programme's legal content try to make use of the training college's professional instruction in close connexion with teaching practice.

An analysis of the subjects' number of weekly periods and of the freedom to place them during the course of the training seems to provide the possibility of moving parts of both the professional and the pedagogical educational programmes out into the primary school. It is possible that another type of further education for primary school teachers could be created in this way, because the process itself which the teachers will enter into together with the training college's teachers and students will be a challenge in the daily work.

In Denmark we have separate and independent training programmes for teachers working in kindergartens, youth centres, child welfare, grammar school, primary school, training within vocational basic training and the higher institutions of learning.



Work with the further development of teacher training must aim at two things: 1) An integration of all these training programmes and 2) a dynamic connexion between education and society.

**Arne Lykke**

Completed teacher training 1949. Teacher in Copenhagen until 1966. Reading teacher, school librarian Vice-Principal. Cand.psych. (approximately equivalent to Master of Arts in Psychology) from Copenhagen University 1963. Lecturer in education at Copenhagen's Day and Evening Teacher Training College 1966 and at Blaagaard Teacher Training College since 1972. Has worked periodically as teacher at Copenhagen University's Institute for Didactics and at the Royal Danish School of Educational Studies.

**Elisabeth Spaet Henriksen**

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**Lennart Teveborg**

Head of the Department for Comprehensive Schools, Upper Secondary Schools and Special Education at the National Board of Education. Chief Education Officer and Headmaster 1960-65; Educational Consultant 1965-70; Inspector of Schools 1970-71; Head of Division at the NBE 1971-75.

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## THE STRUGGLE FOR SELF-DETERMINATION AND HUMAN EQUALITY IN NORWAY

**Eva Nordland**, University of Oslo

THE Norwegian society of the 70's is in many ways marked by an increase in affluence. Children and young people are better off in a material sense than previously. Housing conditions have been generally improved. Unemployment and poverty are less widespread problems in the 70's than 40-50 years ago. School admission and jobs are in principle open to all social groups.

Given this general picture of progress on many fronts, it is necessary to be aware of some important unsolved problems of policy with regard to children and young people.

### Disillusionment

First of all, we have a serious and widespread risk that an increasing number of children and young people are being made passive: The adults in charge characteristically give the young ready-made solutions to their problems. Young people go to school, where the authorities and teachers have responsibility for them. Young people join clubs and organisations for recreational activities where youth leaders more often than not are in charge. Young people, right up to the age of 20-25 and perhaps even 30, are not productive nor have they the task of looking after other people. After having reached maturity,

both physically and intellectually, a period of ten years or even longer must elapse before they get the chance to function as useful, productive and responsible adults.

The danger attached to being given ready-made decisions and solutions by someone more sensible and experienced than oneself is that the capacity for independence, responsibility and active citizenship is not allowed to develop at a critical period in life, when such qualities are ready to be formed. The risk is that these qualities will be stifled and replaced by attitudes of rejection, when teenagers are prevented from using their energy and their urge to do something. There is thus a danger that development will be stultified, and this may be the explanation of young people relatively often starting their adult life as negative, passive or resigned persons.

There is another set of problems facing us. Many minority groups are clearly non-privileged in our society. Policy with regard to children and adolescents is in practice attuned to the normal child, and there has been a clear tendency to a rather narrow conception of what is normal. At the same time there is a tendency for the young to have to compete with each other so that they will **do well**, at school and out of school, in order to be successful later on in the efficient and specialised adult world. Those who fall short of the normal or those who fall to the bottom of the grade find themselves with huge problems in a system of this sort. They think of themselves as failures, acquire a negative self-image and lose confidence in the future because they are deviant or because they have been placed low down on the list.

Norwegian society is in no worse a position in this connection than other industrialised countries. Investigations in many Norwegian municipalities show a disturbing increase in the abuse of intoxicating beverages and drugs by the young. Consumption of alcohol, in particular, has gone up drastically in many parts of the country, especially among the youngest age-groups of adolescents, down to the age of 10 to 12. Hidden unemployment in somewhat higher adolescent age-groups is starting to be revealed, and shows the reluc-



tance of young people to accept jobs offered or reluctance on the part of trade and industry to take on young people. In large towns in particular there is a marked increase in crime, especially among boys of 'Ungdomsskole' age. ('Ungdomsskole' = youth stage of basic school, with pupils aged roughly 13-16). These boys are aged from 12-13 to 16-17. Expressed in budget terms, this unfavourable development gives rise to an increase in the social services budget, which in some municipalities amounts to 40% or more of the total budget. Distress among adolescents forms a clearly increasing part of the problem area covered by the social services budget.

**The Act of 1969** concerning the basic school postulates that all children have the right and the obligation to attend school for nine years, from the age of around 7 to the age of around 16. The clause on purpose states that the basic school, working in constructive collaboration with the home, is to give the pupils "a Christian and moral upbringing, to develop their mental and physical abilities, and give them a good general knowledge, so that they may become useful and self-reliant human beings both at home and in the community. The school shall further mental freedom and tolerance, and work for the creation of productive forms of co-operation between teachers and pupils and between school and home." **From 1975** the Act also rules that untraditional methods of schooling may be used, for instance, schooling may be "given at a place of work outside school."

The Act strongly emphasizes that certain groups of children and young people with extra handicaps need special measures. Integration must be the aim, and supplementary measures are necessary as a means towards that aim.

**The period from 1970 onwards** led to a number of 'experiments' with innovations aiming to attach the school to the local community and liberate it from its previous prevalent dependence on society at large: There was not to be a common curriculum for the whole country. A proposal was put forward to abolish identical examinations and the iden-

tical marks system. The authorities invited experiment with new forms of evaluation and testing. However, there were signs indicating that changes were being made too rapidly and abruptly. In the course of 1975 there came a reaction. Many parents, teachers and pupils united in demanding the retention of the traditional examination and marks system in the youth stage.

A number of important innovations have, however, been started with the aim that the local community is to have much greater powers of decision than in the past on what knowledge and what skills are important. The parents' work, and the culture the parents represent, make up the background the children have for education and must be the material to which the school should attach most importance. Many people have maintained that the children will develop clearer and more reliable concepts and acquire a greater capacity for independent and creative thought by taking as a starting-point the things they know.

In a letter from the Youth Committee (appointed by the Government in 1971) a proposal for reform work in this direction was presented (1974).

Several local communities have started innovations of this nature. The parents' vocations and the tradition of the local environment are becoming important educational material at the school, and the school is extending its area of activity to cover the work and the recreational interests the children have at home and in the cultural and occupational life of the district.

**The Act of 1969** stipulates that compulsory education shall last from 7-16 years of age. The local council can also provide a voluntary preschool year and/or a voluntary tenth year at the basic school. It is a characteristic for the country that the preschools and kindergartens are too few. Those that do exist average a high pedagogic level, but are only sufficient for a small number of the children who wish to attend.

That permission to make innovations in education is relatively easy to obtain is mainly due to two factors, the first being that an In-



novation Act was passed in 1954 which simply stressed that opportunity must be allowed for 'experiment' in deviating from the rules of the various education acts, "when such experiments are pedagogically justified and when they are of interest to the school." Secondly, emphasis has been placed on the construction of school syllabuses as 'example syllabuses' or 'model syllabuses', both for the basic school and the upper secondary school (from 17-19 years of age). The model syllabus for the basic school up to the age of 13 leaves plenty of room for option; the plan does not set minimum requirements for the pupils, nor are there set books, and it emphasizes that social education, practical and æsthetical subjects must be given ample room compared with theoretical subjects.

That actual experimental activity is not very great, and that many people feel that the intentions of the model syllabus are not being carried through to any great extent, is due to the ever-present problem: the pupils must compete for entrance to the upper secondary schools. Exams and tests and the marks system, the whole grading and sorting problem, play in practice a predominant part, and have more influence in settling crucial issues than the intentions of the acts and the practical school syllabuses.

The Act of 1974 concerning the upper secondary school is an important contribution towards solving problems of this kind. The Act embraces all types of voluntary upper secondary schools which build on the basic school. The existing gymnasium and vocational schools are combined in one kind of school with several lines of study. Everyone will have the right to three years' education in this upper secondary school. Each of these years will form a complete and qualifying unit. As far as possible there will be free choice of line of study, independent of earlier school achievement.

### **University level**

During 1975 the Government gained approval in the 'Storting' for a Parliamentary Paper on education at university level. One of the main points in the Paper is that an increased number of places for undergraduates will be provided. The figure aimed at is

80,000 places in the second half of the 1980's, i.e. a figure well exceeding the number of young people of one year (about 60,000). It is an expansion corresponding to a 50% increase compared with 1975. New universities are not proposed. The majority of the new places will be in the so-called District Colleges. This is the collective name for all the colleges of a region, usually a county, and includes teacher training colleges, technical colleges for social work, which all build upon three years' upper secondary education or corresponding level. The various universities and colleges are to be coordinated so that some of the studies will be divided between them. Stress is also laid on new groupings of young people with interest for study being given entrance to colleges and universities. Everyone over 25 years of age and with at least five years' vocational experience is in principle qualified for further education. The occupation of housewife will in this instance count as vocational experience.

The whole new system thus being constructed means adaptation of the system to the capabilities of the individual. It means that legislation and the system show respect for the individual local environment and the individual human being, for what they stand for and for what they contribute. At the same time a plan of this kind will lead to an increasing need for adult education. The individual will need life-long education, partly in order to continue to learn and develop, and partly in order to keep up with a subject and obtain more training in his/her field, and partly, too, in order to re-train and transfer to a new subject or vocation.

In 1975 the Government brought forward a bill on adult education. The Act will provide terms of reference for laying the foundations for an increase in the provision of adult education and a more secure financial situation for adult education.

Certain conditions are set for those institutions and firms which initiate courses in adult education. One of these is that the pupils or students are to have the right of co-determination with regard to the planning of the course. Members and other participants in the course are to have the opportunity of de-



cisive influence upon the activities of the organisation/institution. Firms which do not satisfy the general requirements on organisational form may receive public assistance on certain conditions. Resolutions approved in a governing body of the firm with equal representation from employer and employees are foreseen as one means of complying with these conditions.

One last point is worth mentioning. The professional training of educators, and educational research, came up for debate in the 60's, when the limelight was switched on to the concept of science and of humanity, and the form of the study. It has been maintained that educational research, to a far greater degree than was the case up to the year 1970, must stress empathetic methods and action research. Educational research workers must work to bring about changes in practical educational activity. What will development and liberation mean in the practical context of the student's work? Every student must be allowed to share in planning his own studies, and choice of literature, and every student must have practice and must himself work on the connection between theory and practice.

The new demands for a student-governed study of education of this nature gained support in a number of universities and colleges and were crystallized in a special alternative study of education, the 'Social-pedagogical alternative study' at the University of Oslo, established as a trial arrangement in spring 1974.

### Conclusion

The 1970's have been characterised by the fact that a large number of unsatisfactory factors have been revealed in the growing-up environment of the young. Children and young people have serious problems, with an increasing amount of psychological illness and abuse of alcohol, and young people are out of work to an increasing extent. Research based on criticism of society has increased the realisation of the large gap between ideals and realities. This has led to intensification of work for legislation and experimentation with the aim: human equality. In this work we see new methods being employed: the main emphasis is on interdisciplinary collaboration and the individual local community's right to function as a self-sufficient community and to cultivate its own set of values.

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# The Swedish School

Skolradet Lennart Teveborg, Stockholm

The purpose of the present article is to give the reader a general idea of the new school in Sweden, how it came about, and the problems it is facing today. Some attention will be paid to the philosophy, motives and incentives underlying educational reform.

It should be remembered that in the present survey we do not include post-secondary education — there is in this country, under the Ministry of Education and Cultural Affairs, a demarcation line between the functions of the Board of Education (Skolöverstyrelsen), catering for schools, and the Chancellorship of Universities (Universitetskanslersämbetet), which handles university affairs.

Education in Sweden today presents the picture of a rather strictly uniform system:

- (1) Pre-schools cater for the six-year olds;
- (2) Compulsory schooling for all children of 7 to 16 is provided for by the *grundskolan* (comprehensive basic school);
- (3) *Gymnasieskolan* (gymnasial school) takes care of the upper secondary stage, age group 16 to 19.

Those three stages form the youth school. They are all administered by the authorities of the municipalities, but the local authorities get substantial financial aid from the State. Local school management is thus supplemented by State aid and State supervision.

## Pre-schools

PRE-PRIMARY education was organised by law as late as 1973. Prior to the Parliamentary decision there was some controversy as to whether pre-school should be compulsory or optional. The Act of 1973 is a rather ingenious compromise: it is laid down as incumbent upon all Swedish municipalities to provide facilities for pre-primary education; but it is up to the parents whether or not they avail themselves of the facilities.

Day nursery schools are for 6-year-olds whose parents work or study. The institution is being built up in the municipalities at present. The pressure for places is heavy, and the lack of places is due less to the shortage of buildings than to the lack of adequately trained personnel. Children under six are also accepted in case they need special care or stimulation in their development. Otherwise they can be taken care of in what are known as 'Part-time Groups' (earlier they were called *lekskola*, Play School), where the children usually spend three hours a day. Infants from the age of six months to the age of three form special infant groups, and children between three and six are often mixed in *syskon* groups (brothers-and-sisters groups).

In 1973, when pre-schools became a municipal responsibility, there was a lot of discussion as to whether they should fall under the state supervision of *Skolöverstyrelsen*

(The National Board of Education, which is the central government office under the Ministry of Education), or of *Socialstyrelsen* (The Board of Health and Welfare). The schools ultimately landed under the latter, yet the discussion reflects the double nature of pre-schools as institutions both of social care and of education. Pre-schools should not only, it was maintained, take care of the children while their parents are away, but also play their part in equalling out differences between children from different social milieus in preparation for their start in compulsory school, especially as regards verbalisation.

## Compulsory School

The present 9-year compulsory school, *grundskolan*, came into being in 1962, after over twenty years of committee work, and a ten-year period of experiment. It replaced the earlier dual elementary school system to be found here just as in so many western countries: a learned school for the few and a popular school for the many (a 6-year compulsory *folkskola* — folk's school — was introduced as far back at 1842). The lengthening of compulsory schooling to comprise nine years reflects the need for basic knowledge and skills for young people in an increasingly complex modern world; and its comprehensiveness is an outcome of the demand of a democratic people for equal educational opportunities for all its children.



Children start in the **grundskolan** in the autumn of the year in which they attain the age of seven. The classes are undifferentiated — no streaming according to ability or proficiency level is allowed, and headmasters should actually, in the explicit terms of the Statute, see to it that classes are 'socially balanced', i.e. show a fair proportion of children from different social strata. The absence of differentiation means that the pupils regularly retain their classmates throughout the whole of their nine years in compulsory school.

During the first six years the school offers the same courses to all pupils, and they are taught by class teachers taking the whole range of subjects. As from grade 7 (senior level), tuition is given by university-trained subject teachers. The pupils, in addition to the subjects common to all, have the choice of four options: art, technology, economy, or a second foreign language (German or French). It is up to the pupil himself and his parents to make the choice of option, and admission to secondary level is open to the pupil irrespective of his choice.

In maths, English, and the second language the senior level offers alternative courses, a general one and one more advanced. Here again, it is for the children and their parents to choose between the courses.

There is one further option to be made at senior level. For two periods a week the pupil is busy with what is called on the school timetable 'freely chosen work', i.e. with an activity, mostly practical, in which he is particularly interested. The choice is free as long as it can be met by the individual school and is of a serious character (camera work is all right, but card playing would be discountenanced!).

The principle of the 'pupil's free choice' is one of the corner stones of the philosophy of basic education. Its aim is to increase the child's possibilities to look after and develop his own talents and interests. It also contributes towards increasing his independence and sense of responsibility. It is the job of the school even from the outset to train the pupil in an increasingly conscious and judicious

choice between alternatives. One way of doing so is to allow the pupil to cooperate in planning his work and in selecting to a certain extent his own learning objectives and methods. The free choice of option, and the freely chosen work mentioned above, are further manifestations of this general principle.

Apart from the organizational groupings mentioned above, the classes are kept together. Differentiation between pupils to meet individual needs is effected through individualization within the frame of the class and by flexible, temporary grouping. The set-up of subjects is much the same as in most western countries (English is taught compulsorily as from grade three, religion — non-confessional — all through), but there is a strong tendency towards bringing related subjects together in 'block study', and this integrated study of course brings with it, on the part of the teachers, co-planning and team-teaching.

Marks are awarded at the end of grades 3, 6 and 7, and from then on at the end of each term. There are no final examinations. For admission to secondary education see next section.

The overall aim of Swedish education is to impart knowledge, to train skills and, in co-operation with the homes, to further the development of young people into harmonious individuals and able and responsible members of society. Education should offer to all pupils an equal opportunity to acquire knowledge, skills and social training, irrespective of sex and of social, economic or geographical differences between them. Therefore tuition, as well as aids, extensive transport, meals and social care, is free of charge.

Key concepts in the teaching-learning process are motivation, activity, concretization, individualization and cooperation between pupils. Characteristic of the school society is the co-responsibility of pupils in the decisions made at different levels.

From an organizational point of view, the present Swedish compulsory school is a uniform controlled system. As for the stuff to be learnt, and methods used in the classroom, there is, however, relatively great local free-



dom. The basic ideas of democracy and an equal opportunity of schooling for all young members of society have resulted in a law and statute valid for the whole country, a curriculum applicable to every school, and a nation-wide time schedule laying down the exact number of periods per week allotted to each subject.

Alternatives are scant: private schools are very few, and diminishing in number (they mainly cater for ethnic and religious minorities). Where does the freedom of choice, for the young person and his parents, and for the local authority as against the heavy hand of central government come in? In the doing away of the old dual school system it was natural for central legislation to be heavily engaged. But once the comprehensive school was firmly in the saddle (and that was back in the fifties), the problem of satisfying individual and regional needs within this common framework started to crop up.



Not only girls . . .

Two parliamentary commissions have been dealing with these fundamental problems. One of these, the Commission on the Internal Work of schools, has after years of arduous work handed over to the government its main report. In the report the focus is on the individual pupil, especially on the situation of low performers and slow learners. It introduces a new 'school day' concept, with periods of formal training interspersed with 'free' and 'voluntary' activities (which inevitably will have its impact on the teacher's 'school day'). It goes into the grouping of pupils for different needs — but explicitly states that an overall organizational grouping according to ability is a thing of no good, makes a plea for team teaching and for pupil, parent, and common participation in the decisions of school affairs (which would weaken the authority of head-masters).

The second commission, on Schools, the State and Local Authorities, is still under way. In its interim reports, it advocates the transfer of state grants, which are at present detailed by the central National Board for earmarked purposes, to the local school boards or even the individual schools as a general financial resource to be used for urgent local needs as defined by boards or school conferences. Such decentralization of means would, the commission hopes, lead not only to a more adequate use of resources and thus to financial rationalization, but would also lead to local initiatives, local problem-solving and local pedagogical variations within the legal framework.

### Upper Secondary Stage

At the end of grade 9 of the compulsory school, pupils get a leaving certificate showing the results attained in the different subjects (marks 1 to 5 are set according to the normal distribution scale). But there is no final exam (it was replaced long ago by what is generally called continuous assessment throughout the study course), and no pass-fail. Provided the pupil has reached a very moderate average credit in his certificate he is free to continue his schooling in the **gymnasieskola**. And the vast majority of pupils do so. Actually the upper secondary



stage has been planned for close on 100 per cent enrolment.

What choice of courses does the **gymnasieskola** offer? Before 1965, the youngster of sixteen who wanted to go on studying could choose to seek admission either to the **gymnasium av allmänt läroverk** (general academic upper secondary), to a commercial school, a technical school, or a vocational school. These different institutions used, traditionally, to be of different status in the public eye, the 'finest' of them being the **gymnasium**, which alone gave access to university careers.

This diversity of secondary education was radically changed by the reform of 1965, whereby the commercial and technical schools were merged with the academic lines into an integrated **gymnasium** comprising five 'lines': Arts, Social Sciences, Economics, Natural Sciences, and Technology.

The new **gymnasieskola** is integrated, or 'comprehensive' in the sense that there are no watertight barriers between different categories of studies or students. The choice of one line of study or another is the pupil's own. There are no entrance exams to any of the lines. And most of them (in fact all which contain two-year courses in Swedish and English in the syllabi) give free access to university studies. Organizational differences are being done away with as far as possible: new schools are built to house both traditionally 'theoretical' and 'practical' lines. Students belonging to different lines often co-study in mixed classes. And all the lines contain subjects of a general nature as well as vocational subjects. Of course the process of integration is not yet complete. The vocational element is still very slight in some of the traditional 3-year lines: Arts, Social Sciences, Natural Sciences, whereas it is predominant in many of the 2-year courses (representing as they do the old vocational schools). Yet all the latter nowadays contain a modicum of general subjects: Swedish, working life orientation, and gymnastics, and further an obligatory choice of a general subject like English, religion, or psychology. And vice versa, one of the problems dealt with at

present is to increase the element of vocational subjects in those lines where this element is weak.

The ultimate aim is for every line to offer suitable preparation both for advanced continued study and for entry into vocational life.

Up to the reforms of the secondary stage in the 1960s there used to be a final exam of the matriculation or baccalaureate type (called **studentexamen**) at the end of academic **gymnasium**. It consisted of a series of written tests, and an oral exam conducted by the teachers and supervised by external examiners called **censors**, most of them university professors. In an integrated system this sort of exam would obviously be out of place, and it was gradually done away with during the 60s. It was superseded by the same sort of continuous assessment as had earlier been introduced for compulsory schools, involving centrally issued, nationwide tests for certain important subjects and spread out over the last two years of study. The aim of these standardized tests is not mainly, however, to ascertain the proficiency of the individual student but rather to find out the general standard of the class as compared to other classes, to help teachers to distribute their marks at the end of term. (Marks are given according to the normal distribution scale of grades; however, there is much talk at present about the advantages of switching over to a more absolute system of marking.)

There is, it is thought, one good thing about continuous assessment: help can be given to the student while there is still time to mend things, — whereas final exams used to imply a pass or fail verdict, sometimes a coup de grace, at the end of a long time of study. Yet it may be asked whether continuous assessment can alone ensure that standards of knowledge and proficiency are upheld. Parliament was doubtful about simply abolishing the **censors**, and instituted a special body of travelling inspectors, who check the standard of teaching, supervise the setting of marks, and give advice to school personnel.

### **The School of Tomorrow**

The educational reforms of the 60s created a school for all young people founded on the



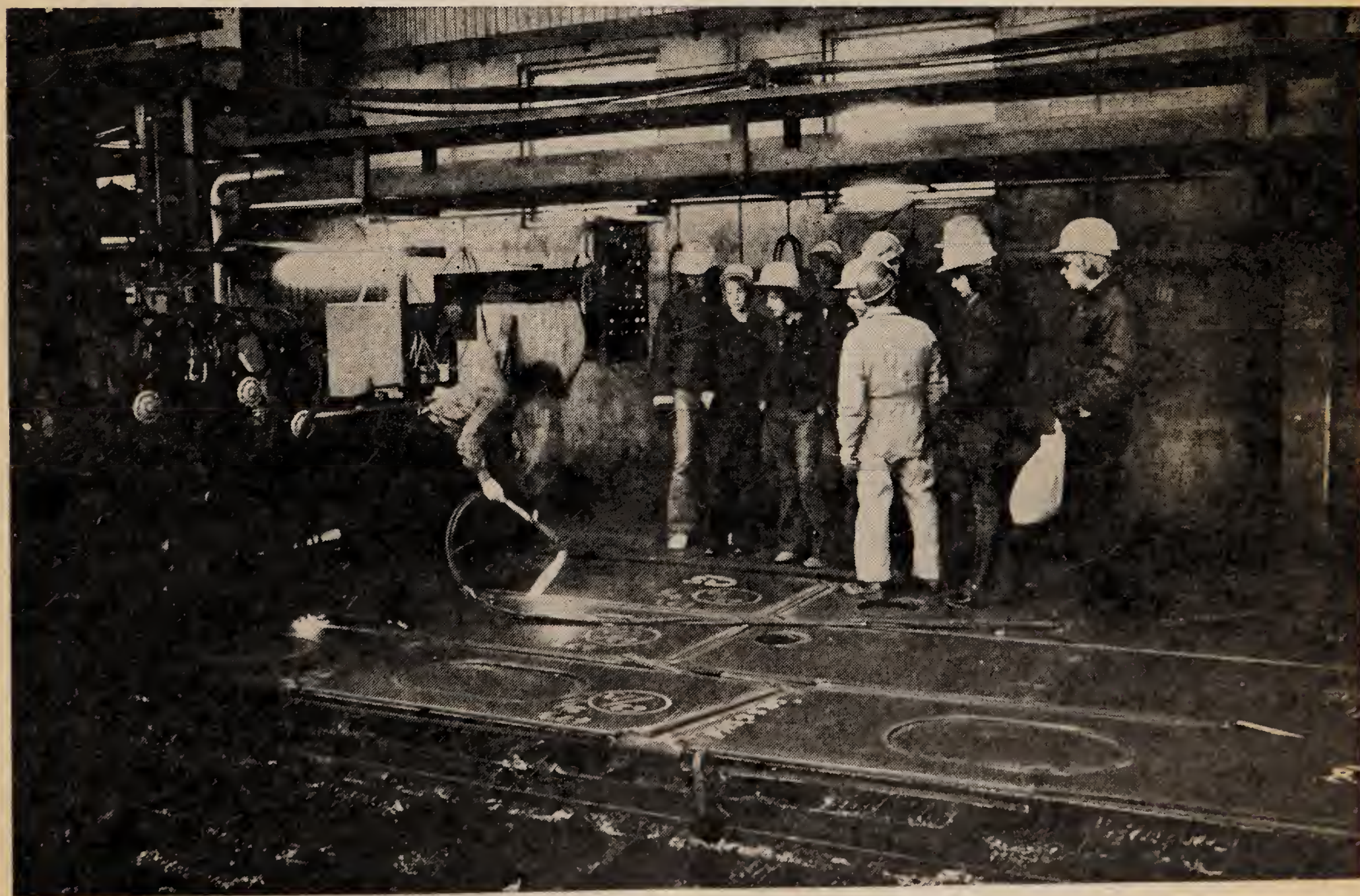
basic principles of equal opportunities of schooling and an even standard of tuition throughout the country. Similarly, by reforms carried out in the middle 70s, universities and other institutions of tertiary education are opening up to new categories of students. And adult education at all levels is today within the reach of every citizen.

At the same time it is increasingly recognized that education is not a world of its own but part of society. Barriers between the school and the professional world are being demolished, and the concept of recurrent education is coming to the fore. Actually, a revision of the curricula of both basic and secondary schools has been announced with the explicit purpose of providing opportunities for students to get in touch with working life and, gradually, to try their hand at practical work.

This is one end of the problem of the school of tomorrow. Closer relations between

school and society also mean inviting society to take part in the internal work of schools. There are proposals for parents to share in the management of schools. Forms are being found for the informative role that can be played in school by political and other youth associations. The resources of the municipalities are drawn upon for the pupils' freely chosen work and for activities between lessons.

The task of the school is to form the citizens of tomorrow. A rapidly changing world necessitates continuous adjustment of curricula and syllabi to provide young people with the tools to meet and master the future. But we are increasingly aware that knowledge and skill are only part of the equipment we want to give them, that the ultimate aim of education is a wider one: helping the young to grow into what the first article of the Education Act proudly calls 'harmonious individuals': well-informed and emotionally mature, independent and loyal, critical and tolerant.



Trade training in a shipyard



Plans abound for the development of the Ideas component of the New Era. The two issues in 1976 (May/June and September/October) will be concerned with 'The Expressive Arts in Education'; 1977 with the Sciences and Mathematics; 1978 with the Social Sciences.

Certainly those of us involved with the production of IDEAS are excited by the prospect of joining the many contributors to the NEW ERA, and we hope that readers will enjoy the component we shall present.

Though part of the background of the merger was outlined in January/February p.31, perhaps a few words describing the re-organisation of Goldsmiths' College itself might be helpful.

On 1 January 1976, the same day that IDEAS joined the NEW ERA, the College adopted an internal structure based on the five Schools, which are to be interrelated through an academic board: these are the School of Education, the School of Art and Design, the School of Humanities and Performing Arts, the School of Science and Mathematics, and the School of Adult and Social Studies. They include representation from the Rachel McMillan and St Gabriel's Colleges of Education which will soon be amalgamated with Goldsmiths'.

One representative to serve on the IDEAS Editorial Board will be elected by each of these Schools, plus one elected by the Students' Union, by the Old Students' Association, and one by the WEF. In addition ex officio members will consist of the Warden, the Professor of Education, the Registrar (who will nominate a Secretary) and the editor of IDEAS and of the NEW ERA.

As the founder-editor of IDEAS, and now representative from Goldsmiths' College on the WEF Guiding Committee, I would like to introduce myself to readers (see also p.32 in January/February). I hope you will find the section I have prepared for this issue of interest. The articles on Drama and on Design and Technology may be of special relevance to students in any part of the world concerned with Curriculum development. — Leslie A. Smith.

## The Expressive Arts in Education

### 1. Drama

Vera Gottlieb, Goldsmiths' College, London

AT A TIME of economic and educational change, Drama — like any other area of study — is going through a period of definition, and of justification. The change is partly promoted by the new B.Ed. Degree; the definition by the work being done by the Schools Council Drama Project, based in Goldsmiths' College, and the justification by economic contraction on one hand and, on the other, by the possibility of Drama as a Degree subject both for student-teachers and for undergraduates in a University context.

The need for both definition and justification is not new: the history of Drama over the years has been one of an activity searching and fighting for its own identity. Drama in this context is clearly distinct from the training a student receives in a Theatre School

— instead of a professional training for the theatre, it implicitly offers something of educational value, but that 'something' has been split between either the study of dramatic literature, or the (derogatory) view of Drama as an activity encouraging people to pretend that they are tulips, or 'big flames'. It is, in fact, the multifaceted nature of the subject which makes definition difficult: in one context, Drama is an expressive art, and thus contains built-in difficulties of assessment; in another context, Drama is the study of dramatic art and dramatic literature, and thus contains difficulties of balance between the academic and practical study; in yet another context, it is something which we expect children to do in school — and which can be seen by them merely as 'a soft option'. On



the one hand there is an increasing need for 'academic respectability' if the subject is to develop; on the other hand, an essential characteristic of the subject, namely practical work, must be safeguarded. In the final analysis, however, it is the context which defines the nature of the work: a student in a Theatre School needs to acquire the skills and techniques of an actor; a student-teacher needs to acquire a conscious understanding of the multifaceted nature of the subject, and needs to experience Drama in an educational context at his own level before relating that experience to children of different ages in a school. Thus a student training to be a teacher of Drama needs to study Drama for his own sake, and, at the same time, needs to gain experience in methods and uses of material which will enable him to work in the classroom with children.

The Drama Department at Goldsmiths', until now, consisted only of students who intended to become teachers, whether specialising in Infant, Junior or Junior-Secondary age groups or, in the case of Post-Graduate students, Secondary age groups. In addition to this specialisation, all these students do a 'Main Subject' in Drama — namely, the study of the subject at their own level and for its own sake. Drama, in this context, involves the following as we see it: the critical understanding of a dramatic text, and the acquisition of the basic theatrical skills required to realise that text in performance; and the development of the conscious understanding of educative skills; namely, the ability to interpret, to select, and to communicate whether verbally, in writing, or in action. Thus, over the three or four years of a student's course in Drama, all these factors will be taken into account, though with varying emphasis at different times. In addition, a rigid isolation of Drama from other areas of study is seen as going against the very nature of Drama itself; a student will both naturally and inevitably 'stray' into the territory of English, History, Music, Art, Dance, Geography, Sociology and Philosophy, whether as a source of dramatic material or as the very fabric of which Drama is made. From the beginning of a student's course, it is hoped that he will realise that Drama as a subject area on the curriculum

has its own identity, but an identity which also encompasses and relates to other subjects.

The main part of a student's time in the Drama Department is concerned, therefore, with Drama for its own sake and at the student's own level. In this context, Drama in fact means the study of various periods of dramatic art and literature, and the interpretation, selection and structuring of material for dramatic presentation. As such, the emphasis changes at different times in the course. The First Year is concerned with the acquisition of basic dramatic vocabulary, with an emphasis on group activities: four or five significant plays from different periods of dramatic art and literature (e.g. **Oedipus; Everyman; Hamlet; Waiting for Godot**) are studied in terms of critical analysis and theatrical interpretation, introducing the student to the relationship between the play as literature and the play in performance. The emphasis is thus also on the 'actor', the text, and a space; while methods of study involve lectures, seminars, written analysis, and practical work — both improvisatory and textual. The students also gain an initial experience (under staff direction) of selecting and dramatising material for theatrical presentation: over the years, diverse productions have resulted, each production arising out of the group's interests and potential: a dramatised biography of John Donne; a production on Brecht; a production on the Edwardian period, using the music-hall as structure and partly source; a dramatisation of Voltaire's **Candide**; a show on the Brontes; a dramatised history of Mexico; a Commedia dell'arte improvised production, and so on. Such production experience is seen as organic to the course in the critical analysis it demands, and the creative possibilities which it offers. In addition, the First Year student is introduced to selected plays by Shakespeare, and to Shakespeare's theatre.

All aspects of the initial course serve as the foundation for further Drama work — it is, in fact, the need for continuity and development which makes the first year work compulsory before the student can study further Drama courses. The Second Year course has,



however, a different emphasis: there is more individual responsibility within the group, and new elements are introduced: set, costume and light, and the organic relationship of these elements to textual interpretation. Different approaches to theatrical illusion in 19th and 20th Century theatre are explored, and in particular the work of selected dramatists, such as Ibsen, Strindberg, Chekhov, Jarry, Pirandello, O'Casey, Brecht and Beckett. The students' production experience is related to the creation of illusion in the theatre through set, light, and costume, and through the styles and forms of staging 'thrown open' by specific texts. Thus, working in three groups under staff direction, the students explore a scene from, for example, Brecht's **Galileo**; Sartre's **Huis Clos**, and Shaw's **Back to Methuselah** or Pinter's **Old Times**, and present these scenes in-the-round. This, in turn, serves as preparation for a production exercise later in the same year in which each student produces material of his own choosing, using his fellows as actors and stage managers. Thus, in the Second Year, every student has experience of producing, acting, and stage management, and has to justify his choice of material and his production both in discussion, and in writing. At no time in the course does a student follow a lighting course, or make-up course, or stage management course as such: these skills and aspects of dramatic art are never studied in isolation from a specific dramatic text which requires them.

In the Third Year, the emphasis is on individual and group responsibility in the analysis and the communication of dramatic material; selected plays by Shakespeare are studied in relation to the conventions of Elizabethan theatre, and current practice — further depth study, in fact, of introductory First Year work. The student must decide on the form of staging most suited to his interpretation of the text, and must base that interpretation on close textual study. The production experience at this stage in the course has, to date, involved the whole group of students in the 'full-scale' production (under staff direction) of an existing and significant text: Brecht's **Galileo**; **The Three Sisters**; **The Trial**; Ibsen's **Little Eyolf** and **Pillars of Society**; **The Silver Tassie** by O'Casey; Euripides' **Electra**;

Coward's **Blithe Spirit**; Jarry's **Ubu Roi** in a double-bill with Brecht's **Arturo Ui**, and, this session, **As You Like It**. Thus the emphasis is on depth study of one dramatist throughout the session, namely Shakespeare, and on one dramatist for a short, concentrated study, namely in production.

In addition, over the Second and Third Years, the student chooses options ranging from further periods of dramatic art and literature, to a specific study of the art and techniques of theatre. In the Fourth Year, the student follows a course in production, allowing him to do a production himself, based on depth study of the dramatist chosen, and the period in which that dramatist wrote.

This, in very general terms, indicates how a student studies Drama as dramatic art and dramatic literature, at his own level, and for his own sake. It is this which provides the dramatic vocabulary and basic skills which allow him to apply, relate, and modify his experience in the classroom as a teacher. But it is here that 'Drama' in another context is particularly emphasised: the student experiences Drama as a learning method throughout his course, but in addition, he must experience Drama as a teaching method, and as a taught area in the school curriculum, whether for Infant, Junior, or Junior-Secondary. On this basis, the Drama Department contributes to central Education courses, and runs Method courses and workshops. In this context, related to the school, Drama could be defined as 'structured play'.

In the First Year, students experience 'Drama' (as part of an Education course to which the Department contributes) as educational drama: with an emphasis on varied sources of material, whether a song, a story, an improvisation, etc., with introductory discussion on the nature of educational drama, and classroom methods and problems. In addition, the Drama Department runs an extra Primary School method class for all First Year Drama students, largely to help them with their first Teaching Practice which is a 'Primary practice' irrespective of the age-group chosen by the student. In the Second Year, however, the student specialises in his chosen age-group, and the Department runs a course of



half a day per week throughout the session — a course specifically related to Junior-Secondary schools.

The Method course followed by these students does not, in fact, advocate any **one** method, but is concerned with as many different approaches as possible, the method evolving out of the aims, the particular situation, and the material used in the dramatic activity, whether by the students in College or the children in school. From this it may be seen that, again, the students are required to work at their own level; but now constantly applying their own experiences and understanding to the different needs and interests of various age-groups in the school. The course combines the theory and practice of educational drama through active participation and analysis, related to aims and values in the school situation. Thus central questions are raised: 'Why?', 'What?' and 'How?' — the 'why?' of a drama lesson or particular activity being the deciding factor in 'what' one does and 'how' one does it. The method and material therefore depend upon the nature of the aim; whether that aim be to increase the child's linguistic ability, or the individual's responsibility within the group, or ability to explore and express imaginative situations, come to grips with real situations, or any of the many other aims of teachers in general and the Drama teacher in particular. The course is structured with a rather different but progressing emphasis over three terms.

In the Autumn term, the Second Year student considers the sources of material and the suitability of that material in relation to the specific aims — given a particular age-group, space and resources, and the extent and nature of the children's previous experience of Drama in school. At different times in the term, therefore, the student would explore critically the use of poetry in Drama work; music; games; mass media; documentary material and current affairs; novels and short stories; theatrical conventions (e.g. melodrama); television drama (e.g. **'Z' Cars; Kung Fu**); advertisements; myths and legends; historical events and situations; play-texts written specially for young people or particularly suitable for them (e.g. Peter Terson's plays);

the use of geographical localities and phenomena which can form a framework for imaginative exploration, whether fantastic or realistic. At all times the students are concerned with the practical application of source material: means of communication (sound, language, movement, visual representation, etc.); forms of control and discipline; the structuring of selected material in order to explore an idea; the handling of space (in the classroom, hall, gymnasium, or specially designed Drama Room); the handling of the class within that space; the progression and development of an idea in follow-up work; role-play; the pros and cons of fantasy situational drama or realistic situational drama; the needs and interests of boys or girls or mixed classes; racial problems; and other questions related to the 'how' of Drama work.

This work, which is College-based, is followed by a Teaching Practice; and it is at this point, naturally, that the questions previously raised in the Course become real: the greater reality is often that of 'survival', of how to achieve and retain the control which allows of 'structured play'. With practical experience in the classroom, however, the students return to College and are now in a position to undertake school-based project work with experienced teachers. This project work is two-fold: either the students visit schools to work with the experienced teacher in the classroom, or the teacher (with or without the children) comes to College to work with the students. On several occasions a week-end 'work-in' has taken place in which, for example, the students worked with five experienced teachers on different methods and ideas. On another occasion, two teachers came to the College to work with the students not only for the students' sake, but for their own: they tried out an approach to Drama with the students, and then took the modified idea back to their classes in school. Alternatively, small teams of students structure material which they introduce and develop with various classes in schools, under the supervision of school and College staff. In this way, the Course attempts to create a situation in which the students' contact with Drama in the realities of a school is continuous and not confined only to Teaching Practice; and it makes



cross-fertilisation possible — teachers in schools and students and staff in the College can try out ideas and approaches with and on each other.

In the Summer term, over a concentrated period of a few weeks, the students following the Method Course, now work on Theatre (as distinct from Drama) for children, and become teacher/performers. The aim of this part of the course is, therefore, to create a dramatic presentation, the content of which relates to the interests of a specific age-group in a school, while the form of this presentation gives the students the experience of selecting, structuring and creating material for theatre in an education context. There is, however, a further and basic aim at this stage: each school in which the students perform is, in fact, going to be a school in which one of them does his Third Year final Teaching Practice. Prior to Teaching Practice, therefore, the student works in the school as a teacher/performer; is able to meet the classes with whom he will work initially in the context of a performance and discussion, and is able to draw on the presentation (created by the group) for material and ideas for Teaching Practice material. Perhaps one example will serve to illustrate this aspect of the Course. In 1973, a group of students dramatised three of Chaucer's **Canterbury Tales**, and performed them in their future Teaching Practice schools. Several members of the group subsequently used the presentation for follow-up work: a project on Medieval England; travel; story-telling, and so on. In 1974, another group of students devised a presentation on the theme of 'growing up' which they took to 12 London schools; and last summer (1975) a show on 'dreams and fantasy' was played in another group's Teaching Practice schools.

Similar work is attempted with Infant and Junior student-teachers in the Drama Department: classes are invited from local Primary schools to see a specially devised programme or, alternatively, the students perform in local schools. Post-Graduate students in the Department, following the Post-Graduate Teacher's Certificate course, have also performed in schools but after, not before, their Teaching Practice. The Post-

Graduate Method Course differs mainly in emphasis: students spend one term in College, then have a School Practice of one term, and finish their Course in College in the third term. Students are first introduced to a variety of methods and resources; then, in anticipation of the School Practice, the role of the Drama teacher, and some of the problems which may be encountered, are investigated through role-play and discussion. Observation of Drama teaching supplements these activities, involving students in the practice of Drama at a number of schools. After the School Practice, the possibilities of Drama are further explored through a series of one-day workshops in combination with other subjects, such as History, Art, and so on. Students also have the opportunity to pursue their own projects, which may involve presentation to children or with children, or may be a teaching scheme as such.

It is hoped that with the Department's expansion into Degree work, this kind of activity can grow and develop. In the new B.Ed. Degree, a student following Drama and Education units will be able to take a Unit actually involving Theatre-in-Education, and thus should allow the student to experience such work, and thus gain an understanding of the function of theatre for children in a school context, supplementing and deepening the experience of Drama in the classroom.

If, as is the case, teacher training is contracting (irrespective of class size and conditions), paradoxically, the possibilities of Drama as a Degree subject seems to be expanding. The new B.Hum. Degree offers opportunities for Drama to combine with related though different subjects, such as Design and Drama, which we hope to offer for a B.Hum. Degree. And, for the first time in London (and South East England), a London University B.A. in Drama now seems possible. Like University of London Westfield College, the Drama Department of Goldsmiths' College is hoping to offer a B.A. Joint Degree in Drama, with English, with French, and with German. Drama as a learning method, as a teaching method, as an activity necessary to the school curriculum, and as a subject worthy of specialist Degree study does have a future — not in spite of its multifaceted nature, but because of it.



## 2. Design and Technology

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DISCONTENT with the traditional content and method of handicraft teaching was the starting point for a radical review of the aims and objectives of the work in our Department of Design and Technology. Briefly, our analysis of the shortcoming of the traditional handicraft syllabus led us to the belief that it had done little to develop general understanding by not drawing its content from main forms of knowledge. In addition, the stated demarcation lines between major craft activities such as Metalwork and Woodwork had become even more rigid due to the development of new tools, processes and materials.

In facing the particular problems in our work we reminded ourselves that the most critical area was located in the dual nature of our objectives — to continue the student's own education whilst at the same time initiating and developing his professional training. An examination of the student's previous educational experience showed, inevitably, that they had diverse backgrounds and that their experience of craft subjects varied enormously. Some might have concentrated on academic subjects to the virtual exclusion of practical work, whilst others had achieved various levels of craft skills. These skills ranged from the barely adequate to the highly competent. The wide differences of experience and attainment were often consolidated by the adoption of syllabuses directed towards external examinations. The prescriptive nature of the courses followed in secondary schools tended to ignore or at least under value such aspects as visual awareness and imagination, as well as sensitivity towards material and form, in both technical and aesthetic terms.

As a result of discussions within the Department we decided, albeit rather tentatively, that it would be more logical to aim for mastery of the basic elements of thought relevant to the use of materials. This was not as an alternative to previous concentration on

the development of craftsmanship but to provide a basis of intuitive functioning as well as for identifying and exploiting the intellectual content of the subject area. The tendency towards 'premature material specialisation' as a means of managing the overwhelming expansion of technical knowledge was a problem and one that has still not been resolved. Nevertheless, a design-based problem solving programme seemed to offer sound educational potential for our work.

Essentially, the phrase 'problem solving' in isolation from design based thinking implies a simple change of methodology. The acquisition of craft skills in a traditional handicraft programme but using problem solving techniques of personal discovery rather than instruction, was patently undesirable. The various aspects and many subtleties of tool usage, material preparation and holding, construction principles and so on, would be physically dangerous as well as educationally unsound in such circumstances. In aiming at a wider range of objectives, such as the development of rationality, autonomy, understanding and critical awareness, a radical change of both content and method was necessary.

We reviewed the raw materials commonly available in our subject area and established common factors of 'rigidity'. Wood, metal, plastics, concretes are all materials which are classified as 'rigid' in our terms and as a property this offers extended possibilities, e.g. strength under load, hardness, potential for structures and three dimensional forms — all factors relevant to the structuring of future 'fields of knowledge'. If 'rigidity' was regarded as having a potential for promise rather than a problem, it would seem to offer a solution for the structure of courses which recognise its relevance. A planned and carefully structured programme of exposure to materials would provide the necessary basis of knowledge and understanding. On this the



student's personal education and professional training could be concurrently developed. The discipline imposed by rigid material precludes 'free expression' but does not exclude 'personal expression'. The foundation course which we set up was 'material based' rather than 'process based' as are most basic courses for handicraft.

For the last several years content and method have been continually modified in the light of experience and the discovered needs of the students. The aims of the foundation course have remained remarkably constant, however, and are that students should learn:

- a) to communicate effectively, both visually and verbally, their own ideas in relation to education through materials.
- b) to master the basic skills necessary to manipulate a wide range of materials, supported by the appropriate technology.
- c) to be aware of the relationships between form, materials and means.
- d) to understand the fundamentals of design planning, its applications and limitations in solving problems of an aesthetic, functional and mechanical nature.
- e) to have a fair appreciation of the historical antecedents of the applied arts and related areas of study.
- f) to develop a positive and personal philosophy of craft education.

It was apparent to us that our general aims could be summarised as "developing an enquiring mind and a creative/technical approach to solving problems." The factors leading to this core are as shown in Table 1.

No doubt the reader will conclude, rightly, that there is nothing unique about these aims. Indeed, almost every subject area in the school curriculum devises a similar framework within which a sense of direction is established. In our case it helped us to devise a conceptual framework in which the various talents within the Department could operate

confidently and freely. Although a design based programme of problem setting/problem solving appeared to offer opportunities for desirable interactions such as those shown above we had to attempt further definitions. We had been working together for some time but it became clear that any dialogue or design demands a mutual understanding of the vocabulary, the alternative might create fundamental differences in values and logic. For instance we agreed that 'Aesthetics' was concerned with theories of perception of the beautiful — that it was applicable to other senses in addition to the visual e.g. auditory, tactile, olfactory, oral, and was related to various cultures and social changes within these cultures. In design activities a wide range of conflicting requirements must be reconciled, involving such operating factors as motivation, material, function, ergonomics, economics, aesthetics, mechanism, structures and so on. We decided that our attempts to establish a design-based problem solving programme would have to be directed towards creating positive learning situations rather than explicitly teaching so-called design skills. The selection of problems to be attempted should be governed by educationally derived criteria as an alternative to industrial/commercial concepts of design and subsequent evaluation. The structure of the work/study programme should be fundamentally concerned with intellectual development and emotional satisfaction as well as the acquisition of psycho-motor skills. In taking into account the wide range of abilities, attitudes and attainment likely to be present in any one group it should offer a suitable challenge to the individual.

Once there was general agreement that the foundation course was to be material based students were introduced to a planned

Table 1

Interpreting findings critically	developing interests, attitudes and aesthetic awareness	observing, exploring and ordering observation
appreciating patterns and relationships	developing an enquiring mind and a creative/technical approach to solving problems	developing basic concepts and logical thinking
Communicating verbally, literally and graphically	Posing questions and devising experiments or investigations to answer them	Acquiring knowledge and learning skills



programme of 'experiences'. These were designed to promote 'learning while doing' and involved them in work on the nature of materials, on manipulative techniques, on researching design sources, on graphical representation and on visual awareness. These investigations and explorations were related to wood, metal, plastics and concrete in the 'rigid' materials and to paper and card in the 'non-rigid' materials. Such topics as texture (related to machining metals), light diffusion (related to acrylic plastics), positive and negative shape exercises (related to wood), cast forms (related to concrete and to metals) are some examples of the tutor-guided practical activities undertaken. Unlike traditional craft practice which works towards pre-determined solutions these 'exercises' were generally open-ended. We found ourselves working from stated problems for which there was no right answer. To progress in such 'design situations' the students and the tutors became co-workers, who had to structure their thinking and rationalise their combined experiences in order to develop a hypothesis for evaluation prior to three-dimensional realisation. During the 'foundation' the students undertook a series of such exercises in both studio and workshop, these being mutually supporting and leading to a 'blurring' of the boundaries between the various aspects of their studies. In addition, lectures devoted to the related technology, to the craft (Social history) and technical demonstrations where necessary, were presented in order to increase understanding and to extend background knowledge.

In the early stages of the course we tend to stress the notion that ideas form as images in the mind and graphic skills of one kind or another are necessary in order to record, reinforce and elaborate these ideas. Sensitivity towards materials and form are encouraged and continuously debated in order to transcend the expression of preconceptions, and guide the students towards the expression, through materials, of personal qualities which might be described as original, sensitive and thoughtful. It must be observed that both cognitive and affective elements will feature in the resulting solutions to the various exercises/problems. It is self-

evident that materials cannot be used in ways in which their technology forbids, consequently technology must make a major contribution to form. Equally it is obvious that certain problem areas of three dimensional design may indicate a bias towards the technical rather than the aesthetic, towards the intuitive rather than the analytical, or vice versa. In each case, however, all these elements must be included and the experience of harmonising these in the final synthesis indicates a hierarchy of demand. By reference to this hierarchy we can and do select problem areas in which to work.

A system of continuous assessment is used to evaluate the progress of each student, the results of which are communicated directly and privately to him or her. Students then have the opportunity to comment on the effectiveness of their course, to criticise any aspect of the programme and to make suggestions which might improve either content, direction or presentation.

The study programme which the students follow is designed to inculcate an attitude of mind which is receptive to what is regarded as progressive thinking and teaching in this subject area. The kinds of problems encountered and the resulting learning situations that have occurred make different, perhaps heavier demands than they were accustomed to or indeed expected on such a course. We are, we believe, having some modest success in stimulating an imaginative response to the variety of problems presented to them.

An example of one such problem set last year was related to the introduction to wood machining techniques during the foundation studies. A series of demonstrations of the practice, the potential and the limitations of the following wood-cutting machines were given. (1) Circular saw, (2) Band saw, (3) Overhand planer, (4) Thicknesses, (5) Bench Cross cut saw, (6) Power router (both bench and hand-held models), (7) Disc and Orbital sanders. Each student was supplied with a piece of prime yellow deal, sawn finished to 500 x 100 x 100mm. No other material was offered. From this block of wood, using **only** the machine tools demonstrated, they were



required to create a container to serve any purpose they wished. No hand tools or processes were allowed — the completed design solution had to be produced directly from the machines. One further requirement was that at least one surface of the finished container was to be relief-textured. An essential feature of design, that of reconciling conflicting requirements, was manifest — in this exercise as the students attempted to relate the material available with the means they could employ to create the forms they desired. It made considerable demands on imagination and ingenuity, on the intelligent planning of the machine operations, on the detailing of constructions, on the sequences of assembly and so on. The contribution made to the acquisition of 'the field of knowledge' relevant to the subject area was considerable and was thought to have met the objectives of this phase of the foundation studies.

There is no clear demarcation between what we describe as foundation studies and subsequent design activities. 'Exercises' and 'experiences' are progressively introduced, moving from material based to design based projects. The design based projects are carefully selected, initially directed to solutions limited to a particular material, then to combinations of materials and finally to the 'ideal' situation where the 'problem' dictates the material. An example of a project set up to encourage a flexible response with regard to materials was one where 'Light' was taken as a starting point. A basic definition was offered, e.g. "an agent, natural or artificial, that stimulates the sense of sight." The objective was not to design and make illuminators (table lamps, candle holders etc.), but to examine the phenomenon and investigate ways of employing it for a specific but self-determined purpose or effect. Initially, students found themselves researching into such aspects as: "light used in architecture to articulate space"; the translucent, reflective and optic use of materials; such factors as lumen requirements for specific purposes or activities; ways and means of generating and controlling light sources; in fact, any area of study that offered a fair return in terms of background knowledge was open for their investigation and experiment.

Although certain areas were suggested during the introduction as possible points of departure, no design brief was stipulated. The amount of personal freedom was not welcomed by all the students in the group; some wandered aimlessly and were quickly frustrated by not having a firm operating base. Others were inebriated by the opportunities and proposed schemes requiring the resources of the national grid, and the services of a team of electrical engineers to realise their propositions! Fortunately a combination of sensible and sensitive tutoring effected a reconciliation of the two extremes. The three dimensional outcome of the project resulted in a wide range of artifacts including more or less conventional light fittings, signalling devices, sculptural forms incorporating diffused or reflected light, and illuminated panels. Employed were a wide range of materials such as concrete, metal, wood, thermosetting resins and thermoplastics, glass, terra-cotta and fabrics. Each student's response to the project reflected both analytic and intuitive elements, making as it did, demands on technological and aesthetic skills.

During a latter phase of their course opportunities are available to the students for various degrees of material specialisation. Clearly the personal development of individual students will lead to discrete preferences. By building upon these, personal confidence based on the mastery of a somewhat limited range of materials is seen as an aid to a future teaching career. The intention is that the particular experience in depth will flow into and illuminate other areas of three dimensional activity. Currently the student's selection of personally initiated problems undertaken in the final phase of the Certificate and B.Ed. Ordinary course give some indication of the range of preferences. They include 'a forged sculpture in steel', derived from a study of plants, 'a rationalised chess set', incorporating machined aluminium and cast resins; 'a modular wall storage system in oak', 'a related series of coopered and turned containers in yew', 'a programme of etched and pierced body decorations', 'a hand-held power hacksaw'; 'a spindle turned weaving stool', 'drinking vessels in silver', 'a pipe/tube bender'; 'a wall-mounted and ad-



justable drawing board'. In every case the successful realisation of their chosen design solutions rests upon solid knowledge; where this is deficient the student must remedy the deficiency before positive and sensitive progress can be made. Inspection of the projects listed here must indicate both analytical and intuitive thinking. In contrasting these modes Bruner states that:

"... intuitive thinking does not advance in careful well defined steps. It appears to involve manoeuvres based seemingly on an implicit perception of the total problem. The thinker arrives at an answer which may be right or wrong, with little, if any, awareness of the process by which he reached it. He can rarely provide an adequate account of how he obtained his answer or he may be unaware of just what aspects of the problem he was responding to. Usually, intuitive thinking rests on familiarity with the domain of knowledge involved and with its structure which makes it possible for the thinker to leap about, skipping steps and employing short cuts in a manner that requires a later rechecking of conclusions by more analytic means whether deductive or inductive."

We recognise the complementary nature of the two modes and encourage the students to understand how they are thinking as well as why and what they are thinking about. The request, "How do I do this . . . ?" is usually answered by, "Why do you want to?"

The subject embraces such a wide spectrum of technology, positively interacting with art, science, mathematics and craft, that it would be unreasonable to expect high achievement in all areas. If one even begins to list the activities that can rightfully be described as "within the boundaries of the subject area" it would daunt even the most dedicated teachers. In the material based skills traditionally relating to metals are silver-smithing, forgework, toolmaking, engraving, engineering, foundry work, enamelling and etching, furniture making. In wood based activities the list includes cabinet making, boat building, wood carving, carpentry, turnery, marquetry, pattern making (for foundry work) and so on. The gradual introduction of 'plastics' into schools draws on a variety of related processes such as vacuum forming, blow moulding, low pressure laminating, cold casting, dip and fluidized bed coating, rotational casting and injection moulding. Graphic communication within 'the subject area' includes engineering drawing, technical drawing, perspective drawing and technical sketching, photography, architectural drawing

and model making. Similarly a list could be suggested in relation to working with concretes, reconstituted stone, aerated blocks. Perhaps it would be wise not to bemuse the reader by continuing to indicate the potential in complementary studies such as electronics, fluidics, mechanics, ergonomics, etc., etc. We can only hope to encourage an awareness, some understanding and sympathy towards those activities on the periphery of the student's special area of interest.

By providing a foundation for teaching rather than a 'foundation course' we believe that the student will be better able to continue his development, expanding his field of knowledge and extending his various skills. In encouraging the student/teacher to understand the relevance of Design and Technology to the rest of the curriculum we emphasise that we are not teaching a designer to teach design. Rather in Hudson's words, "Our education should create an environment where an individual can discover something of himself, his aptitudes, the relevance of his ideas and of other people's ideas." Or Robert's, "Design (we would add, and Technology) can be that element that draws together the social, technical, economic and aesthetic factors inherent in beginning to understand contemporary society and its culture."

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# Young children's writing

## 1. Creative English: a case study

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MARK is now twelve years old, having transferred to a secondary school at the age of eleven. His ability to use words became apparent when he was only two; and when he started at a kindergarten he was said to be 'outstanding' orally and in his apparent understanding of his small world. With this start to his formal education, it was expected that he would develop rapidly as both a reader and a writer, but his noteworthy command of English appeared to be counter-productive in these areas of educational attainment. Certainly, he was able to read fluently at the age of six, and on occasions his written work hinted at the existence of a large vocabulary; but in general terms his progress was 'average', and not until he was ten years old did he show traditionally-viewed academic promise. Tests revealed that he had a 'reading age' of about 15 years; and his self-initiated tasks of writing 'booklets' about his interests-of-the-moment (all duly copyrighted by his own sign!) indicated that his written-work was starting to match his well-developed oral powers.

This account of the development of a literate child and the examples of Mark's written work which follow are simply illustrations of the nature of writing that is commonplace in British schools. Why write about a commonplace? I chose to do so to record somewhere within contemporary educational literature the simple fact that our pre-occupation with 'illiteracy' in the news-media seems to shade the progress that is being made by those many millions of children who have not only 'broken-through to literacy' but who are building a written record of their insights and imaginations. Like the young person who is still struggling to master the fundamental skills of reading and writing, the highly literate child also needs the help-

ing hand of teachers and other involved adults and peers; and, of course, this help should be found within any situation that calls upon the young child to use words (read, written and spoken) and not restricted to the so-called 'English lessons'.

To return to the subject of this short case-study, Mark, it should be said, is fortunate to enjoy a learning-situation at school in which, for the most part, he is able to compose his written-pieces within a highly supportive environment. On occasions he is asked by his teachers to write an account of this or that as if the speedily written end-product of his labours is to be viewed as 'the finished article', almost ready for the printer! When this is the expectancy of the teachers concerned, Mark's work reveals a running-record of erratic attainment. However, when he is afforded the facility of being given the chance to think about the words he will use to describe his thoughts on any given topic, he starts to show promise; and when this is built upon by his teachers who offer him hints in writing-skills and extensions to his vocabulary as he grafts away at an essay, this tends to encourage him to seek a self-assessed standard of 'satisfaction' which has produced some interesting (my assessment) stories and poems.

Here is a poem he wrote when he was asked to reflect on Guy Fawkes' Night, November, 1975.

### Fireworks

Crack goes the firework,  
An eruption of cascading colour,  
Scarlet, crimson and lavender sparks fly all around  
The sparks are settling on the wet grass.

As the acrid smell of firework smoke whirls around  
A rocket's fuse begins to burn.  
The rocket soars into the night sky,  
Sending sparks trailing to the ground,  
As if bursting to get away,  
High into the sky it bursts into a waterfall of colour.



People look up, another rocket flies into the sky,  
But once it has burst and all the sparks have gone,  
Nobody cares about it any more.  
So the stick and cardboard package hurtle down  
To smash upon the ground.

\* \* \*

When the admass started to encourage us to take our holidays here or there during 1976, Mark was asked to use this theme as he explored the use of direct speech. This short piece of whimsy emerged from his pen.

#### Planning a holiday

William and George sat on the porch reading the holiday brochures which had just come by post.

"I like the look of Spain", said William.

"Ugh! I don't like the idea of going to Spain — there are too many flies", replied George who was turning the pages of a brochure about Africa.

"I suppose you want to go on a safari like the Blue Peter team", said William laughingly.

"Yes, why not? It's good fun, isn't it?" replied George enthusiastically. "It will only cost £350 each."

William looked thoughtful and said: "How much money have you got in the bank? I've got £55 and that will take me on Safari in the Isle of Wight."

"The Isle of Wight! That sounds too far away for me! Let's go to Southend. It's a lot cheaper . . . er . . . I've only got £5", said George.

"No let's go to Ramsgate for a change."

"Agreed!"

The two boys, having agreed on their holidays put the brochures away until the following year.

\* \* \*

Teachers enjoy presenting their pupils with stories which are highly charged with action and emotion: they also expect these pupils to be able to write stories which are similarly charged. Of course, the children have films, television plays, comics as well as books to draw upon as sources of inspiration for action-packed essays, and war-stories abound within the lives of the young. I accept that the use of a war-story is not everybody's choice of material to trigger creative writing from young children; but my case-study subject was asked to describe an aerial combat, and this is the essay he produced.

#### The Last Kill

Early that morning I had been ordered to fly over and see what damage had been done to a V1 launch pad. It was a nice day and there was no cloud in sight as the French coast passed underneath me.

I was feeling quite scared because now it was enemy patrol territory.

As I sat completely strapped in bolt upright, a black shape came flying out of the sun. It was an Me 109. First I checked my controls and pushed the safety catch on my guns to 'off'. I imagine the German did the same. I was now on his tail. He dived to a lower level and put his flaps down reducing his speed con-

siderably. As he did this my plane hurtled over his head. Now he was on my tail, I could imagine him aligning his sights. Pushing the stick sideways the plane went into a bank but as this happened the German fired. My Spitfire shuddered as the machinegun shells tore through my starboard wing.

After some more twisting and turning the German was in my sights: my finger squeezed the firing button. I saw my tracers hit the Me 109's engine. There was a burst of flame and the aircraft went into a spinning dive. The cockpit was engulfed with flames but no one baled out. As the aircraft hit the ground there was an explosion and a curl of black smoke.

Now the battle was over, all the pressures came back to me; I was thinking about the next fight I might have; will it be me down there in a tangle of burning wreckage? Or will I go down, and my parachute won't open and I will hit the ground? Or will I go down in the sea with the canopy jammed shut and drown? While I had been thinking, the sky was beginning to buzz with death because a pack of Me 109's was onto me. Before I knew it, there was a searing pain in my right arm and shoulder and the glass was smashed in neat round holes. One of the planes was coming straight for me. I saw the cannons flash, and my wind-shield smashed. I slumped forward. My aircraft went into a spin but an unlucky German flew into the path of my Spitfire. There was an ear-shattering roar and a ball of flame and the two aircraft plummeted towards the earth in a mass of flames and smoke.

My instinct to survive gave me extra strength. The crash had removed my canopy, and as I released my harness, I literally fell out of the aircraft. A quick jerk on the ripcord of my parachute soon placed me under a canopy of silk drifting gently to the ground. I saw my Spitfire crash near the blazing wreckage of the German aircraft — my last kill.

\* \* \*

This final quotation from Mark's work illustrates the way the teacher has encouraged him to use the notion of 'mystery' in a descriptive fashion. (The story seems familiar, and I suspect that whilst the words are 'original' the story they tell contains an element of somebody else's authorship!)

#### The Landlady

Billy Weaver arrived at Bath on the slow train from London at 9 o'clock on a moonlit night. He asked the porter of the station if he knew of any cheap hotels nearby. The porter told him that the 'Bell and Dragon' was only half-a-mile away and was quite cheap. Billy thanked him and went on his way, following the porter's directions.

Within two hundred yards of the station the road was in darkness with no shops or street-lighting to help the briskly walking Billy. He never reached the 'Bell and Dragon' because in the moonlight he saw a small sign in the window of an old house. This sign seemed to hypnotise him. It said 'Bed and Breakfast', an innocent enough expression, but there was something about the sign which compelled Billy to ring the door bell.

As soon as he had rung the bell the door opened. There was a little old lady who invited him in and without asking any questions took him upstairs. Billy was puzzled. The old lady was acting as if he were an expected guest.

In no time at all, Billy found himself in a second-floor bedroom, and the old lady was telling him that the rent was 5/6d a day. Just before she left him she told him to go downstairs and write his name in the



visitors' book. Billy unpacked and went downstairs. He found the book on the piano in the front room, signed his name, and out of interest looked at the other two names on the page; one was Mr Temple and the other was a Mr Mulholand. Both these names were familiar but Billy could not recall where he had seen them before.

Billy found the whole situation very confusing and mysterious. He looked round the room: there was a parrot in the corner and a Dachshund dog lying by the fire. Billy's thoughts were interrupted by the little old lady's arrival carrying a tray of tea. Billy was handed a cup and sat down to drink it, but as he did so two thoughts hit him. One was that the parrot and dog were strangely quiet, and the other was that Mr Mulholand and Mr Temple had been headline news when they had disappeared three years ago.

The old lady solved one of his problems when she asked him how he liked the dog and parrot which she had stuffed herself. Billy smiled and asked what had happened to Mr Mulholand and Mr Temple. His smile faded as she said they are still here. Billy looked puzzled because he knew that the men had been missing for three years. The woman repeated her statement. And Billy sipped his tea; it tasted like almonds.

\* \* \*

These few extracts from Mark's extensive written work (all promoted within the context of English lessons) span a period of four months at the start of his secondary schooling. Personally, I find them interesting because they indicate the processes that are at play as a young boy, classified as a 'literate', builds upon an acknowledged skill when using words orally as he starts to develop some skill in writing. Duly encouraged, this twelve-year old boy — together with the many thousands of children who also enjoy the use of their skills in literacy — might develop a high degree of fluency with words which will bring him immense satisfaction as he listens to and reads the words of others as well as making his own contribution to this never-ending form of human-dialogue.

## 2. Social studies in an infants' school

Lucille James, London

STIMULATED by the remarks of a few relatives in the junior school, my top infants, aged six plus, were anxious to do project work. Since the latter, like the child's thinking, has to proceed from the concrete to the abstract, I decided that their project had better take the form of further work on the environment.

Their news, in common with the writing of other infants, was concerned with the social environment. While the five-year-old writes: "Mummy and me went to the post office and got some money" and adds 'office' and 'money' to his/her personal dictionary (or word-book), the six-year-old writes: "We went to the post office and Mummy bought savings stamps and drew the family allowance money" and adds 'allowance' (and, perhaps, 'family') to the personal dictionary. The six-year-old may go on to give the news that she/he accompanied 'Nan' when she "had to see about her sickness money", and readily learns that the place visited was the Social Security office (still termed National Insurance office when my top infants became involved in social studies).

I felt that, while the discussions preceding the various sections of their first 'real project' would afford them opportunities for the effective use of their growing vocabularies, the project as a whole — through its demands on their powers of observation and description — would lay the basis for the type of environmental work usually carried out in the junior school.

The children accepted the proposed theme and even recognised it as an extension of the work involved in their news and diary writing. Led by Melanie and David, an alert pair of rising sevens, they prepared a plan, a programme to which they added every now and then item headings under which they would work as the days went by.

In the finished project plan presented below, the asterisks indicate last minute additions by Wendy and Annette. Barely six plus when certain members of the class conceived the ambition to tackle a project, Wendy seemed to overtake — and, in a few cases, surpass — these older children in both read-



ing and writing skills as the work proceeded. She was a persistent seeker after knowledge and joined Annette, who, thanks to the special reading strategies which I had encouraged the slow readers to adopt, had recently gained confidence, in asking a variety of pertinent questions.

Writing about actual people involved in everyday situations, they observed real places around them more closely and attained a greater awareness of the local environment. They illustrated the work with their drawings of familiar scenes and also painted pictures based on their own views of the local street market. The best of these pictures was one in which three children co-operated, each of them painting one of three neighbouring stalls. The trio was not good at drawing but used their colours sensitively, to produce a pleasant painting. The latter was added to our wall displays on the following morning, when the children also delighted in interpreting a street market scene, a drawing by the artist Imre Hofbauer reproduced on a postcard which I had brought to school.

As they worked on the project, writing on such matters as family allowances and sickness benefit as well as shopping and paying fares to travel by public transport, a relationship developed between social studies and their number work which now included a wide variety of shopping sums.

#### **PROJECT-PLAN DRAWN UP BY THE CHILDREN** **'The Neighbourhood'**

Homes: flats, houses.

Work: Dads' jobs, Mums' jobs.

Local Education Office (schools): Our school, brothers' schools, sisters' schools, colleges.

Things we need: food, pots and pans, crockery and cutlery, clothes, furniture, paper, pens, pencils, toilet paper, soap, shampoo, tooth-paste and brushes, combs, towels, bed linen, blankets, dusters and cloths, cleaning and washing powders and liquids, paraffin.

Where we buy them:

Other things we need: Water, Electricity, Gas.

How we get supplies:

Town Hall and Borough Council Services: Rubbish collection (Dustmen), Public baths and libraries, Parks, Cemeteries.

Police:

Other Services and People who serve us: Dairies and milk depots (shop assistants and milkmen), Post Office (postmen and postal clerks), Coal merchants (coalmen), Newspapers (newsagents, newsvendors

on the street), Bookshops (shop assistants), Funeral Services, 'Lollipop' people.

Church services: some we go to and where.

Health Service: doctor, hospital, dentist, chemist (for medicine).

National Insurance Office:

Employment Exchange:\*

Citizens' Advice Bureau:\*

Local Member of Parliament:\*

Transport (how we travel): car or van (Dad's, uncles or grandad's), bus and underground train (London Transport).

Launderettes (where?); Barbers and Hairdressers (where?).

Amusements (Parents): watching television; going to see relations and friends and to places like The Pub, The Club, The Bingo Hall; reading books from the public library and newspapers; smoking cigarettes or pipes; going to swimming baths.

Amusements (Children's): watching television; going out with parents and to places like Boys' Clubs and Girls' Clubs; Playing in the street, the park, children's playground and school playground, going to swimming baths; using books and comics and toys indoors; Saturday morning cinema.

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**The Drama Department** at Goldsmiths' College, and the work done by its five members is described by Vera Gottlieb, author of the article on p.78, and herself Senior Lecturer in the Department.

**Bob Millett** trained as a teacher at the Victoria College of Manchester University. Subsequently taught in Lancashire, London and Essex at the Secondary level prior to joining the staff of Goldsmiths' College, approximately ten years ago. He qualified professionally as a Designer and this stimulated his interest in relating craft work to design work. In the last several years he has lectured on innumerable short courses throughout the country on Design and Technology for Secondary Schools, and has published three books on related themes.

**Lucille James:** Associate of the College of Preceptors, encountered low levels of literacy among her students while teaching at the secondary and further education levels in the 1950s. Evolving her learning-to-read method, she taught primary school children in the 1960s. She has resumed work with older pupils.

**The children,** aged between six and seven, whose work is described in Social Studies were the 'top' infants in a small maintained (L.E.A.) primary school — off the Old Kent Road, London — comprising two Infant and three Junior classes and with a total of about 180 pupils.

**Ken Bright:** born 1939, Isle of Wight, studied sculpture and London. Taught since 1960 in London schools, Croydon College of ceramics at Portsmouth College of Art and Goldsmiths' College, Art, and Goldsmiths':- full-time lecturer since 1969, except two-year secondment to I.L.E.A. Artist's work exhibited and in collections throughout the world.



# Creative arts and education

K. W. Bright, Goldsmiths' College, London

I CONTRIBUTE the following thoughts about Creative Art Subjects in schools as a result of eighteen months secondment as an Advisory Teacher in Three Dimensional Studies to the Inner London Education Authority.

This period gave me valuable first hand experience of the problems and attitudes in the teaching of visual and tactile art across a wide section of schools in this part of England. They ranged from Nursery to sixth form Secondary levels from ESN schools to Grammar Schools with high academic achievement. Extremes of environmental and social differences in children's backgrounds was all too apparent. Other major contrasts existed in facilities, teaching standards and general encouragement. The overwhelming impression was one of disparity and confusion.

So now seems a time for re-appraisal. We need to assess good and bad aspects of a complex and disturbing situation. We need to be aware of possibilities, but not to precipitate more confusion for the sake of invention. The rifts and divisions are too great already: we need unification of purpose and co-operation between expert interests.

Before making suggestions about content and approach in the teaching of creative art subjects, I would like to present the possible advantages (as occasionally seen) and the disadvantages (as too often seen) in schools of this order of work.

First; what benefits might we expect for children engaged in creative subjects throughout their school life?

1. Greater visual and tactile awareness of things natural and man made.
2. Some grasp of the appearance, structure, content and significance of two and three dimensional images and objects.
3. An ability to make two and three dimensional statements which express personal and particular understanding; based on responses to seeing and feeling.
4. To have developed some degree of harmonised functions of mind, heart and hand.

5. Some reasonable discernment in aesthetic problems.
6. To sustain with satisfaction work of a challenging and personal nature.
7. To enjoy evident growth in appreciation of the variety, subtlety and sources of creating stimulus.
8. To really enjoy the process of making.
9. To have developed powers to observe beyond normal scan periods encountered in every day life.
10. To formulate ideas and concepts through non-literary means.
11. To question the interpretation of visual patterns and forms; to be discerning with impressions.
12. That ordinary, everyday things may be seen and felt to be extraordinary: the uncommon reality behind common objects.
13. That besides the recreational value, there is an intensification of emotional responsiveness, and an enlargement of intellectual curiosity.
14. Powers of perception and visualisation.
15. Confidence gained from recurring sense of achievement.
16. The stimulation and use of imagination under control in the service of well employed energy.
17. The seeds of subsequent lifelong interest in the Arts.
18. A link to maturity of the magical creative intuition shown by young children, so authentically and positively.

These are sufficient to show that in our 'word conscious' culture, the silent arts are very underdeveloped for purposes of communication and understanding. If we draw comparisons between earlier civilisations and children's use of tactile and visual images very little authentic use remains with the majority of children beyond five and six years of age. My second list of actualities (that which too often happens to children taking creative art subjects) will, I hope, partly describe the loss of authority that children suffer as they 'pass' through school. So against the former possibilities, we have the more common actual experiences of children as follows:

1. Creative spontaneity and conviction soon passes from children beyond Infant School.
2. The beginnings of objectivity are obscured for the prolongation of fantasy.
3. Questioning and curiosity diminish as the child gets into upper school.
4. Progressive and developmental work is all too rare.



5. 'Age styles' and limited teacher expectations often stunt individual development by unsuspected prejudices.
6. External pressures of administrative, academic, and organisational kind interfere with children's work programmes based on continuity.
7. Too great an emphasis upon the general effect in 'creative rooms', to the detriment of individual interests.
8. The creative arts within schools assume a remedial or therapeutic service only.
9. Children's work is hardly ever discussed in terms of shared experience; in other words as a means of possible communication, it is left 'isolated'.
10. Too often art departments are not positive, distinctive and vital within schools.
11. The gradual growth and use of literacy throughout schools is not paralleled by visual and tactile language.
12. Observation and search or exploration happens too rarely.
13. In many departments, criticism is lacking, expectations are unnecessarily low, intellectual content is absent . . . often no element of teaching and learning.
14. The mis-use of studio space and material indicates an indifference to waste and a disregard for craftsmanship.
15. Lack of direction, inspiration, structure and teacher contribution within departments.

We return to the problem that children's education in creative subjects is affected by the nature of the experience of their teachers which in turn produces divisions in terms of primary and secondary attitudes, and by major and unconnected subdivisions within the educational programmes offered. Often the primary teacher has the right ethos, but not the expertise to generate and support creative developments. At secondary level, the specialist teachers are drawn from widely different backgrounds. We have the teachers coming from the 'professional artist' training through art schools; re-directed by one year's Art Teacher's Certificate (ATC) course. Then there are those teachers coming through Teacher Training courses; the three year Certificate or B.Ed. students. Both routes to teaching have strengths and weaknesses which directly affect children in schools. The ATC trained teacher often has aesthetic standards of a high order which he can bring to bear to stimulate children, and support their development; he extends downwards his 'expertise'. However, the problem is that this type of teacher too often becomes a projector of 'his' or 'her' own creative ideas, which are separated by years of specialist study from children's experience; are often

egocentric and insensitive to the child's needs or personality. At worst the frustrations of the 'professional artist' looking for further development can direct work with children of an order which is totally incoherent and inexplicable to those participating. Teacher Training graduates often want to be teachers and in many cases have excellent orientation to children, and a belief in creative activities within education. Their greatest difficulty is in establishing sufficiently deep understanding of the subjects to allow them to maintain and develop standards of a convincing order within schools. It seems to take many years for these unequal background systems to be redressed; so that a well-motivated and a well informed teacher is able to operate for the children's best interests. Hopefully some interaction between these professional systems may come about with the new changes within the Arts Faculty at Goldsmiths'. The newly created School of Art and Design may well offer help to teachers lacking highly developed visual and tactile awareness; and likewise those teachers dominated by their own creative attitudes, might open their minds to wider possibilities. Both of these developments would benefit the children these teachers will meet, especially at the start of their careers.

Here are some thoughts on the range of approach and content in creative art work. These ideas are for 2 and 3 dimensional exploration, there are many more, but these are available, familiar. They are recurrent and developmental in the lives of both children and adults.

**Drawing:** A means of making a graphic formulation of visual experience: this may be of an objective or subjective origin. Many different materials are available for drawing purposes: pencils, pens, crayons, charcoal, pastels, chalks, paints, brushes, fingers etc. There are different surfaces; papers, cards, boards, glass, plastic and metal cloth, leather etc. The use of marks, (lines, tones, shapes, textures, patterns), to create images of expressive interest is profound. The rich combination of materials provides huge scope for lively and revealing work.

Some reasons for drawing might be: for information, to record observations; to



analyse the appearance and composition of objects; to explore the structure and formation of matter in flat plane equivalents; to examine and reproduce equivalents of surface qualities in terms of light and dark or linear or combined exploration; to explore and express the formation of planes in specific situations; to make selective deductions from life appearances, or a pictorial equivalent of a visual survey. Drawings will always be partly subjective, but they may be expressive of individual reaction to phenomena, e.g. characteristics exaggerated, or incorporating scale and scope distortions, etc. They may also be expressive in terms of implied movement, metaphysical change, intentional superimposition, or innate graphic qualities.

Drawing may increase awareness of 'seeing'. For a child it may mean revelation — a fresh insight into the process of visual impression and personalised interpretation. With drawing, the hands can transmit to paper the depth and quality of this human transformation of sense, mind, emotion, interaction. For this transmission, co-ordination must be developed, this inner unification of eye, mind, heart and hand is a very significant human achievement. By drawing, children may develop some degree of integration otherwise lacking. The practice of extended periods of observation and more sustained visual awareness by drawing gives authority and interest to children through which they make valuable use of wider creative disciplines. We have drawing as a central function; a means of supporting visual enquiry and exposition.

The following disciplines in Art will not necessarily fall within simple categories, they will overlap and have shared values, but for descriptive purposes I will place them into two or three dimensional studies.

Two dimensional studies (that area of work which occupies a mainly two dimensional surface for development with an emphasis upon 'frontage'): for example painting, illustration, graphics, printmaking, photography, embroidery and weaving. These activities offer huge range for the use of images, signs, symbols or patterns composed from very different materials and using colour, tones, shades, lines and tints in differing qualities of shape,

area texture pattern, linear division, composition, structure, etc. Single and mixed media possibilities are immense. There are many different papers, boards or materials to paint on with water colour, guache, poster or powder colour. There are acrylic and co-polymer colours, dyes, oils, inks, emulsions, etc. There are varied brushes, knives, sprays, fingers etc. for application. This and very much more aside from the content of the painting. Printmaking with its great range of techniques, direct and indirect, requires selectivity and insight based on knowledge of available means. Exactly the same will be true of embroidery, weaving and knotting. Given such rich ingredients why do children remain so ignorant and insensitive to materials and methods? Perhaps they are never taught otherwise.

Three dimensional studies (that area of work which deals with form-space relationships): for example, sculpture, pottery and model making, jewellery, the use of different materials to make three dimensional objects of conceptual and expressive interest and function. There are carving processes using stone, wood, chalk, plaster etc. Modelling processes using clay, plasticine, wax, plaster etc. Casting with metals, plaster, resin, rubber, wax, etc. Construction in wood, metal, plastic, card, etc. Fired clay techniques of casting, thumb-pots, coiling, slab-building, throwing, press moulding, etc. These materials and methods should give children experience of exploring volume and space relationships of an aesthetic kind; making actual forms of visual and tactile virtue. The challenging and difficult nature of three dimensional work, unless sympathetically and knowledgeably supported by teaching remains infantile and expressively inarticulate.

These are the 'means' and the 'matter' with which children may work. The teacher needs to select from the exciting range of potential techniques and materials: too narrow a choice must restrict certain children unnecessarily, too great a choice produces dabbling and shallow (if variable) experience, for those involved.

Next is the problem of source material; objects and ideas to stimulate visual and tactile exploration. Continuous demands are



on children to create out of their heads, remove a responsibility from teachers . . . the responsibility to make their studios visually alive with provocative, interesting and changing aspects. Some external material which will relieve children of the continual need to 'invent' from undernourished imaginations, follows.

#### External Sources

1. Stones, minerals, fossils, shells, bones, skeletons, etc.
2. Fruit and vegetables, plants, trees, seeds, flowers, leaves, etc.
3. Insects, beetles, tortoise, turtles, fish, etc.
4. Pets, stuffed birds and animals, zoo animals, etc.
5. Geographical and geological aspects; townscape, landscape, seascape, water, cloud formations, etc.
6. Man-made objects: musical instruments, machine parts, typewriters, telephones, clock and radio interiors, cars, trucks, cranes, bull-dozers, boats, motor-bikes, bicycles, etc.
7. Architectural: buildings, houses, churches, shops, stations, flats, etc. (interiors and exteriors).
8. Furniture and fittings.
9. Environmental studies: markets, shopping precincts, school playgrounds, bus-stops, docks, etc., subways, etc.
10. People: figures single and grouped, in movement or static. Portraits, proportion and characteristics, expression etc. Hands and feet. Clothing: dress, shoes, fashion, etc. Dressing up, costume study, etc.
11. Signs and symbols: letter forms, flags, insignia, posters, etc.
12. Miscellaneous: knots, chains, ropes, distorting mirrors, colour transparencies, bottles, objet trouvé, still life groups, etc.

#### Subjective and theoretical sources

1. Types of perspective and pictorial representation.
2. Colour theory, analysis, mixing etc.; light and pigment values, etc.
3. Theoretical and applied geometry.
4. Poems, stories, fairy tales, games, puzzles, music (rhythms, harmonies, etc.)
5. Optical stimulation, psychological interpretation.
6. Whimsy, fantasy and mythology. Change: metaphysical, metamorphic, chronological, growth, decomposition, etc.
7. Allegorical and symbolic imagery.
8. Characterists, caricatures, cartoons; surrealist images, etc.
9. Abstraction: by essential characteristics, by analysis and coding, by diagrammatic simplification, etc.
10. Historical reference to art and artists, etc.

The selection and use of source material is important, it is only useful if it is referred to and changes with interests. Dusty, static heaps of things must be as dispiriting to present children as unused dusty plaster casts were earlier

in the century. Creative studios should give the impression of contemporaneous work, not drearily retrospective.

Maintenance of ongoing work is difficult but essential. I would like to indicate, with one example, how a theme may be developed, with children experiencing diverse and inter-connected creative studies, based on search as well as expression.

Houses:- a theme for developmental studies. Environmental studies using drawings as recorded impressions and notation of investigation. These drawings could be vital documentation of new experience, i.e. the construction, proportion, details of brick formation, textural variety, colour patterns, roof, door and window styles, architectural features; mouldings, railings, etc. Extending from drawings, relief or three dimensional studies could be made of façades or grouping of houses. Exactly the same objective search into interiors might be made; division of inner space, architectural features, textural variations, furnishings, furniture, fittings, etc. There is the historical aspect, the functional aspect and the aesthetic aspect, concerned in such studies. Perspectives will be a natural aspect both in the drawing and in the looking. Angles of view (along, down, through, from inside to outside and vice versa) will be important. Sight, size scale charges, the retinal image compared to the isometric image for example. Staircases, hallways, back gardens, rooftops, chimney stacks, fences, walls, hedges, etc. Material differences; glass, stone, brick, wood, carpet, wallpaper, etc. All inner accoutrements, kettles, sewing machines, chairs, tables, televisions, crockery, cutlery, etc. Then the people and animals that inhabit the house, family members, neighbours, workmen etc., their characteristics, clothing, etc.

Let me place the possibilities in some order.

#### Two dimensional work based on external study

Drawings  
Paintings  
Prints  
Photographs  
Embroideries  
Weavings

Single or groups of houses used by one child or collectively. Collage, montage, murals, etc. Aspects of construction or destruction. Modular patterns of building. The variable geometry of houses. Houses as seen at different times of the day: Light and colour change, shadows etc. Views into and through houses. Reflections from windows etc.



### **Two dimensional work based on internal studies**

Drawings  
Paintings  
Prints  
Photographs  
Embroideries  
Weavings

Rooms: shape, colour, patterns, details of an architectural nature: windows, doors, mouldings, fireplaces, etc. Furnishings, carpets, tiles, wall-paper, lighting, etc. Furniture, chairs, tables, beds, cupboards, sofas, etc. Household accoutrements, kettles, sewing machines, tools etc. People inhabiting the space. Views from one room to another through part opened doors. Views to the outside world through windows, doors, railings, opened curtains . . . to houses across the road, etc.

Here then is familiar, but often unnoticed sources for colour, textural and material development along two dimensional lines. There are years of potential research and exposition within such a theme-based experience.

### **Three dimensional work based on external studies**

Clay models  
Plaster forms  
Wood constructions  
Card constructions  
Mixed materials  
Etched metal  
Jewellery, etc.

Relief studies of façades or details, constructional forms, textural patterns, material change etc. Built up or impressed. Free standing models exploring three plane geometry; exposed external/internal construction etc. Architectural features: porticos, doors, mouldings, etc.

### **Three dimensional work based on internal studies**

Clay models  
Plaster forms  
Wood constructions  
Card constructions  
Mixed materials  
Jewellery, etc.

Room exploration, division and proportion of parts. The connection of spaces. Cross sectional views. Furniture within rooms. People in occupation of space: relationships of masses and spaces. Studies of general and specific details.

The real spatial occupation of models is a natural extension to the graphic area, not an alternative. It is important that all work should be derived from first hand experience, by drawing, selecting and developing ideas from specific impressions.

I used this example because a fine young teacher working in a difficult school encouraged many of her children to make similar research, and to develop work from that background. She set her children a weekly homework task, by describing where they should search and by providing simple technical advice to support each child's approach. Each week, she made sensitive and positive criticism of the results. The children I met had strong individual interests, a definite aesthetic appreciation above the average, and a feeling that 'art' extended to the outside world. The

children's notebooks were witness to this growth. They looked forward to the weekly appraisal and they worked with direction and purpose.

All of the suggestions for source material I have made could be developed, and added to in relation to the specific interest to each teacher. The point I am making is that there is so much untapped material for creative work, that awareness is the key.

'Awareness' is a difficult concept to describe, but I think it might be illustrated in the following two cases. We have words with which to label or suggest colours. In a visual sense, words can take over and produce a dull restriction to our ability to discern colours, we label it and no longer see it.

Interviewed on the radio just before Christmas was a woman, blind from birth, who had been recently given sight. She was enraptured by possessing this sense, and could not understand the average indifference of people who had it. She explained how her dog had been described as a light brown retriever. When she saw the dog, she realised that his colouration was composed of hundreds of different colours and shades. In no way could 'light brown' convey the subtlety and quality really present in her dog's coat.

In general use, there are very few words to describe qualities of colour. We have red, orange, yellow, green, blue, indigo and violet. We have mauve, pink, cream, brown, grey, white and black. Also there are modifying factors like light, dark, pale, etc. Then we have colours described by association: wine coloured, honey, plum, post-box red, sky blue, lemon yellow, battleship grey, navy-blue, etc., etc. These can be such insensitive descriptions and generalisations as to reduce the real range of colour definition even in common objects.

Prior to a talk on colour which I gave to Primary School Teachers last year, I examined a comprehensive Printer's Colourchart. The book held three hundred pages composed of ten blocks of thirty different colours of paper. Printed out on the pages were three hundred different hues. The hues were printed out in four intensities to dark, and with an



opacifier, four intensities to light; giving eight tones of the same hue. This gives a total of seventy-two thousand different chromatic and tonal qualities. This range excluded metal flake qualities in either ink or paper. We have, by example, a colour range larger and more subtle than a dictionary of words. This was an eye opening experience, a visual discovery for many. The implications are that colour and colour mixing are visual and the rewards are essentially visual, yet inside art rooms, as well as out, most of the time people are bound by words — not liberated. Too often we are mesmerised by the pointing finger (the word) never looking towards the region of significance (the phenomenon). The analogy is drawn from an eastern stricture, where if the pupil looks at the master's finger, rather than the moon, he receives a clout . . . to bring him to his senses!

We probably all need judicious shocks to enliven our ability to question. What, why and how we teach; why young teachers are so often ill prepared, why there is such a rift between Colleges or Departments of Education and work in Schools? How may the increasingly diverse interests be drawn together? Education in Creative Arts is like an ill-formed tree: the upper limbs grow large, but produce odd buds and disproportionate leaves and flowers; the trunk is withering and the roots have little hold on the soil.

In the whole area of visual and tactile work there is confusion brought about by an abundance of words. Wittgenstein made the comment: "What can be shown, cannot be said." That narrows our field, and intensifies the purpose. I have named some possibilities with the intention of removing the names, to see what is there.

I will continue, with some remarks on the wider view of educational stratification. If we take notice of recent observations, made on the functioning of the brain (Ornstein in America) it seems that Western cultures commonly encourage lop-sided development. The logical, analytical and mathematical side as it were of human potential mindfulness. The imaginative, intuitive, poetic and mysterious side remains commonly under-developed. There are indications that pro-

foundly gifted people make use of all mental resources, i.e. both sides as it were. We might examine the functions of emotions, and bodily movements in similar terms. What certainly shows is that people function far below their potential capacity. Surely creative work should encourage the functioning of these latent powers.

Let us compare controlled observation against normal scan periods. People ordinarily looking will glance around, receiving innumerable impressions, making a recognition-register of some thinking in connection with or quite independently of these certain sensations. Usually recognition of certain patterns allows the sight to move on. Occasionally normal looking is arrested by a kind of sense hypnosis . . . an eye catching experience. The strength of impression is then much stronger, and captures the attention of the person involved. Now let us set against these experiences, that of controlling or directing sight for an extended period to really examine a visual phenomenon. We become acquainted in a much more thorough way with the appearance, surroundings, etc. Creative work can develop this kind of control. With more highly developed powers of perception, discernment in the interpretation of visual signals is possible, e.g. in a state of low perceptual awareness, we may flinch in a cinema when the thug hits the hero. When conscious perception is present, the image on the screen offers no threat. In other words levels of appreciation and reality change according to the quality of impressions.

Much of the time children and adults are being controlled by sensations. Children through contact with creative disciplines, should be allowed to escape from this unquestioned subjugation. How otherwise will people learn to question and evaluate visual propaganda? Visual selling of ideas and products is widespread. How can children be encouraged to have choice in this fierce arena of display? Vital, critical observant work must be present in Art departments within schools: retreat into whimsy and entertainment is not sufficient.

Creative subject teachers in schools need to be well informed, creatively interested and



supported in that interest. The background development through art schools and colleges of education is in many ways inadequate; there is often a great gap between ideology and reality.

Why this situation has arisen needs separate study in detail. However, the higher strata of educational attainment tends to look for ever higher approbation. So that instead of a reciprocal exchange between education in schools and the education of teachers in colleges and universities, there are two quite separate processes at work. One process serves schools with qualified teachers, the other process draws in information, constructs theories and passes them on to a 'higher' level. Occasionally teachers in schools benefit but the process is both circuitous and indirect. Like many 'intelligence agencies' the accumulation of information is often too great to be processed. There are not enough people capable or trustworthy to do it. Consequently

the valuable information disappears into the centre of the whirlpool.

Information is not the same as wisdom or even good sense. If colleges or universities dealing with the training of teachers need academic aspirations, they also need, and should maintain, their grass roots associations with schools by extending permanent interest, and receiving continuous stimulation from those in schools. It is the creative teacher who is irreplaceable, not technological gadgetry.

To children, neither apathy nor a store of tricks, is of much value in creative work. I trust and hope that all the teachers working creatively with their children, continue to resist easy and indifferent ways. Best that creative work is seen as growth, not just mechanical change, and that a continuum may be established commensurate with general maturity.

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## New Era—Books and cassettes

### In-Service Education and Teachers' Centres

Elizabeth Adams (ed)

Pergamon Press, £6.50 and £4.50. pp.248. 1975

"THE theme of this book is the need for in-service education for teachers and the place of teachers' centres in the emerging pattern" (p.221): So writes Elizabeth Adams in 'The Emerging Pattern', the final chapter of this book. What emerges from this series of essays is that the content is not confined to in-service education in teachers' centres (a term which has a particular meaning in teaching) as the title implies, but the themes range over a much wider area. It is not often that one finds a misleading title in educational publishing but this unwittingly (one supposes) falls into this category and could prevent the wide sale and dissemination of what is an extraordinarily interesting volume full of penetrating insights and idealism. Sadly the euphoria of government and professional pronouncements on in-service teacher education and training reads a little dated at this time of economic depression but the ideas merit detailed consideration from the fraternity of teachers.

There are ten contributors to eleven chapters covering the historical perspective to in-service education, current issues, the roles of the local advisory service, the teachers' centres and colleges of education in the process, the function of school based curriculum development and a very illuminating consideration of what is meant by the 'professional teacher'. One appreciates the varied viewpoints of a group of teachers obviously chosen for their expertise and enthusiasm. On the whole

the writing is lively and thought provoking — the chapter on School-based Curriculum Development and the Task of In-Service Education by Malcolm Skilbeck is a good example of positive questioning of curriculum cures — and the content is usually sound. As one can expect in an edited volume there is a little overlap of content (but that is no great weakness) and one's favourite areas of interest can seem a little thinly and superficially treated. For example the historical background is very sketchy and the pupil teacher system which was the prototype for in-service training until recent times gets a bare mention and the editor ought to be more aware of what is happening in this country in the micro-teaching area among such people as Brown, Perrott and McAleese without having to go to the Antipodes for her models.

Nevertheless despite the occasional flaw the book is adventurous. Side by side with the ignorance on micro-teaching in this country is deep understanding of the need to train the trainers in modern teaching techniques and to engage in serious study of educational management. We have here a source book of practical ideas, and although one should not tell a book by its cover the title may well prevent the busy teacher from opening a volume which is full of the ways and means for him to achieve greater professionalism.

Colin R. Riches



## **State of Play: Pre-School Education Now**

**Roger Owen (ed)**

**BBC Publications 1975. 75p**

THIS booklet accompanies a BBC television series entitled 'State of Play'. Actually it complements the TV programmes rather than accompanies them, and can therefore be read for its own sake.

It is part of the 'In service Educational Project' for teachers and has a pattern similar to the two previous publications namely 'Early Years at School' and 'Middle Years at School'.

Important areas of study are presented by knowledgeable specialists, followed by suggested 'talking points', usually consisting of realistic situations or illustrated by children's actual conversations. Questions are asked and points for discussion are raised. Further reading is suggested; comments are made on some particularly relevant books, details of available films are included and each article ends with a full bibliography.

'Play' for some years has been a controversial topic, 'school and play' or 'work and play' being considered by many parents and even by some educationists as exclusive of each other.

Play can be viewed as a means of occupying children and keeping them quiet, or as a means whereby children learn to manipulate aspects of their environment, thus increasing their social and intellectual independence.

This booklet does not evade these controversial issues but rather highlights them. Roger Owen, who is also the producer of the TV series sets the scene with his introduction 'No Consensus'.

Asher Cashdan a child psychologist takes up the thread and raises a host of queries such as:-

Who benefits from Nursery Schooling? The children who are in need physically emotionally, intellectually; or the privileged? Should Nursery Schooling be part-time or full-time? Is an institution such as the Nursery School suitable for the young child? This idea is taken up by Eric Midwinter in an article called the 'Comprehensive Pre School'. He argues that the mother needs to play an important part in her child's education. He is against isolating the child from welfare, health and other social provisions and suggests that Nursery Schools probably "expand rather than reduce educational inequality."

Joan Cass, much experienced in Nursery Education and with a great understanding of the value of play, writes informatively on the different aspects of play; stressing the spontaneous self-directed play which takes place within a rich secure environment.

"Structure sometimes disguised as play" she says, "can sometimes be unimaginative, uninspired and adult orientated and hinder development rather than help it."

Joan Tough on the other hand emphasises the need for structure and guidance especially in language, as she suggests that the Schools Council Project, "reflected an awareness that early childhood education needed a programme of curriculum development." However it would be wrong to suggest that these educationists do not combine spontaneity and guidance; for both can be inhibiting or releasing, emotionally and intellectually.

Whilst Joan Tough's article on language is very general, the Director of the Schools Council Project on Early Mathematics Experience, Geoffrey Matthews, presents a variety of activities containing fundamental mathematical concepts. He skilfully combines the apparent opposing ideas of learning by graded steps and of learning by discovery.

This TV series and the booklet have been produced at a time, when Nursery Education having been neglected for many years has, in spite of Britain's economic crisis, demanded a more prominent place in Education.

This booklet with its healthy outlook, modern attitudes, very recent literature and research should be valuable to 'Play group' leaders, Nursery Nurses, parents, teachers, Heads and students.

Perhaps it is a pity that problems of the handicapped pre-schoolers are not included for surely their need is greatest of all.

Alma R. Girling

## **Relations and Functions**

**Z. P. Dienes**

**Hodder & Stoughton. £2.60. 1976**

IN this book in the 'Living Mathematics' series, Professor Dienes sets out to show ways in which fundamental abstract ideas can be presented to children in concrete form.

The first few chapters deal with relations and ordering giving many and varied examples of how the ideas involved can be introduced by playing games and other activities. These do rely fairly heavily on use of structural apparatus and although there are clear descriptions and illustrations at the beginning I felt that anyone — hopefully few teachers — not familiar with this apparatus might find it confusing.

The latter part of the book considers functions as a certain kind of relation, and develops ideas of periodic functions and modular arithmetic. The examples are drawn more widely and explained and illustrated clearly and simply, and as a mathematician I found it fascinating reading, but I do wonder whether headings such as 'Multiple Embodiment of the Rectangle Function' will do much to dispel the misgivings of the many primary school staff who are trying so hard to improve their teaching in this sphere.

Paula Sellwood

## **Search for Meaning**

**A Series for Teenagers**

**Catherine Fletcher (Ed)**

**Denholm House Educational Publications**

**Robert Denholm House, Nutfield, Sussex PH1 4HW**

**Book 1. The One and Only Me by Irene Champernowne (£1.10)**

**2. Something After Death by Geoffrey Parrinder (£1.10)**

**3. Am I Free by Catherine Fletcher £1.65)**

**4. Who Is my Neighbour? by Raymond Trudgland (£1.65)**

**Teacher's Pamphlets for Books 1, 2, 3 and 4 each 25p**

**Cassette for Books 1 and 2 (Irene Champernowne talking about her book and an interview with one of her ex-patients)**

**Books 3 and 4 (Conversations about Solzhenitsyn and Inder Singh Uppal, a Community Relations Officer) (£1.80 plus 15p VAT inclusive of Teacher's pamphlet for each cassette)**

**Slidefolio (12 pictures) for use with books (£2.40 plus 20p VAT)**

IT has been rightly remarked that we grow up within a network of increasing contradictions, which we can never eliminate but which we may learn to transcend. Such contradictions — between child and parent, man and woman, individual and society, living and dying, have traditionally come within the province of religion, the task of which has been to train human beings in the disciplines of transcendence. Initiation rites and deathbed rituals have been the business of the wise men of primitive societies and the sophisticated ceremonies of churches and temples. Only in our own 20th century Western civilisation has this dimension been almost entirely lacking in the way we bring up our young — with consequences of spiritual disorientation and psychological alienation, which have become a commonplace of contemporary educational lament.



That is why the appearance of the Search for Meaning booklets is of first-rate importance. Aiming to fill the vacuum of metaphysical incoherence in which most boys and girls have been left to grow up, they are skilfully edited by Catherine Fletcher, who supplies valuable suggestions for teachers based on her own deep experience of teacher-training and knowledge of Depth Psychology. Attractively illustrated, the language and style of these books should commend themselves to teenagers between 14 and 16 irrespective of race or creed and are just as much a challenge to the would-be cynic as to the sloppy sentimentalist. It is a relief to find the too often ignored subjects of Extrasensory Perception and Reincarnation being soberly dealt with, while Catherine Fletcher herself demonstrates how literature can be used in the search for meaning with example from Macbeth and Solzhenitsyn.

Many teachers are coming to realise that conflict situations in schools are not just nuisances which either could or should be abolished, but that they are on the other hand the very stuff of a meaningful curriculum if wisely treated. Conflict, if it can be played with as George Lyward used to play with his delinquent boys at Finchden Manor, is acceptable and educative, and play consists in enjoying the tensions of contradictory experiences within the only dimension in which they are bearable, namely the spiritual one. 'Search for meaning' should help hundreds of teenagers to step confidently into that dimension.

James L. Henderson

## **Come, Love with me — Poems for People in Love**

**Selected by Christine Westwood**

**Read by Jacqueline Stanbury, Peter Jeffrey and Ian Gelder**

**Times Cassettes. W.L.A. 0003. Playing time approx. 55 mins. price not stated**

THE poems are well chosen and cover a wide range of feeling. They are also very well spoken, and the supporting music, sometimes accompanying, sometimes linking the poems, is also aptly chosen. (The music is meant to be secondary to the poems, but it is a pity that the sources are not named.)

The poems are arranged for continuity or contrast of thought and not in a chronological sequence. Beginning with Herrick's poem 'To the Virgins, to make much of time', the next two, 'The Silent Lover' (Raleigh) and 'To Celia' (Ben Jonson) continue the theme of love; but 'I do not love thee' (Sarah Norton) abruptly suggests conflict. The assertion of not-loving is really a refusal to accept love and one senses that soon the refusal will change to joyful recognition. There follow poems appealing for a total acceptance of the beloved and with this, the poems of yielding and of heightened awareness in physical union. On the darker side of marriage there is the poem 'Nervous Prostration' (Anne Wickham) brilliantly spoken by Jacqueline Stanbury, followed by the gracious poem 'The Reconcilement' (John Sheffield). The sequence closes with poems of serenity — 'My true love hath my heart' (Sidney) and poignancy — Yeats's 'Down by the Salley Gardens', and a moving poem of love in old age, (John Wilmot). The final poem is W. H. Auden's 'Lay your sleepy head.'

To those who enjoy spoken verse and can respond to variety and subtlety of emotion this sequence will give much pleasure.

F. Windebank

## **An Hour with Damon Runyan**

**Selected and edited by Bruce Howell. Told by Al Mancini  
Times Cassettes. W.L.A. 00Z. Playing time approx. 60 mins. Price not stated**

SET within a framework of 'pop' music which contrives in a subtle way to prepare for each story in turn, these four stories by Damon Runyan are told by Al Mancini — and told very well indeed. The author, although a well known and distinguished writer, was not known to me, and the stories unlike my usual reading; but I found myself held — and entertained — by them, eager to follow each narrative as it unfolded.

The style is vivid and concentrated, without an unnecessary word and with a relentless forward drive towards the conclusion that make the writing both gripping and dramatic. Runyan's world, like that of Dickens, is something of an underworld, but unlike Dickens, who never allowed evil to go unpunished or good fail to be rewarded, these stories depict men and women in whom a tangle of good and bad seems inextricably mixed together. It is a strange way of life that he portrays, with its own set of values, morals, honesty and betrayals, sacrifice and a determination to give back as good as one gets. Yet they lack a spiritual dimension, and for all their crude vitality they are as much encased in their code of custom and way of life as their more 'respectable' neighbours. One feels that the author, like one greater than himself, has found these people truly lovable and has written with sympathy and understanding touched with penetrating humour.

F. Windebank

## **Film Review**

**Liz Thomas. BBC TV. 1975. 50 mins. 16mm Black and white**

**Available on hire from Concord Films Council, Nacton, Ipswich, Suffolk**

THE war in Vietnam is over; the Vietnamese live on. So too does Liz Thomas, a 23 year old English girl, in the slums of Saigon, merging with the urban background, sharing the hardships and heartaches of a vast Third World city. Whatever her motives, Liz Thomas shines through this film as a quite extraordinary character. Gins and tonics when she can get them, serving food to friendless hospital patients when she cannot — which is most of the time — this remarkable girl rises daily from a sleeping heap on the floor of her ever-open house to offer hope and friendship, sympathetically and uncondescendingly dispensed, to a populace at first incredulous that a foreigner should behave in this way, and later with warmth and genuine affection. She can walk where other Europeans would be robbed or raped. She talks with candour of her failures, of the prostitutes she has 'rescued' from the streets who return to their former life. Even weeks after seeing it the film lives on in a succession of vivid scenes — Liz tearful at the graveside of a forgotten young prisoner, describing machine-gunned children, helping at a gruesome hospital.

The film is strong. 50 minutes of concentrated and 'compulsive viewing'. In the context of this periodical, it is highly recommended for those whose world-images are formed by the swift journalistic phrase and the captured moment of the photograph. It is a sustained commentary on urban life in a country ravaged by war.

Liz Thomas stayed on after the fall of Saigon.

C.H.



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Subscriptions for one year (six issues) £3 or \$8. Single copies 50p or \$1.50.

Cheques should be made out to 'The New Era' and sent to the Hon. Treasurer, William Johnson, 53 Grayshott Road, London, SW11 5TS. UK.

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**Next Issue**

No. 5, September/October, will incorporate Ideas

**Cover**

The photographs on the cover are of the Ecole Active in Geneva, and (top) of the Forsoksgymnaset in Oslo. The latter is by Trond Hallstensen.



# Home-based education

## — an exchange of letters

NOTE. This is a real exchange of letters which took place in England between March 1974 and January 1975. But the names of the people and places involved have been changed, to ensure anonymity. For, as can be guessed from the letters, the matter to which they relate is still to some extent unresolved and uncertain in the summer of 1976. The letters are re-printed here as a case-study illustration of some tensions in education which are both contemporary and timeless.

The same tensions, and some related ones, are explored in a similarly concrete way by the other main articles in this issue of the New Era. Taken together, the articles are a set of raw material. It is left to the reader to analyse and to judge.

7th March 1974

Dear Sir,

After long and careful consideration, my wife and I have decided to take responsibility for the education of our children David (aged 13) and Helen (aged 11), in accordance with Section 36 of the 1944 Education Act, otherwise than through attendance at school.

We should therefore like you to send us any necessary forms or documents relevant to the proposed withdrawal of David Milner from Averton Hill County Secondary School at the end of this Spring term, and the withdrawal of Helen Milner from school attendance on the completion of her school year at West Hartfield County Primary School in July.

Yours sincerely,

Don Milner

The Director of Education,  
County Office,  
County Hall, Averton

---

County Education Dept.,  
County Offices,  
Averton  
25th March 1974  
PP/JN/WB

Dear Sir,

Further to your recent letter, I note that you and your wife wish to arrange for the private instruction of your two children other than by attendance at school, also that David, aged 13, attends Averton Hill School and that you propose to withdraw him at the end of the present term and that Helen, aged 11, attends West Hartfield Primary School and you propose to withdraw her at the end of next term.

There are no forms to be completed in the circumstances you explain, but the Committee have a responsibility to ensure that all children in their area receive education "suited to their age, ability and apti-

tude" — to quote the words of the 1944 Education Act. So that this obligation can be met, I should be glad if you would let me have the following information with regard to their proposed instruction:-

- (a) The name and qualifications of the person or persons who will be undertaking tuition;
- (b) A copy of the timetable to which it is proposed to work stating the subjects involved and the amount of time to be given to each;
- (c) Details of the text books which it is proposed to use in various subjects.

Yours faithfully,

P. A. Jackson  
Director of Education

Mr D. Milner

---

8th April 1974

Your ref: PP/JN/WB

Dear Mr Jackson,

Thank you for your letter of March 25, concerning our intention to provide for the education of our children otherwise than in school.

As only David (aged 13) will be leaving school this term I shall reply to your queries now only in relation to him. We can deal with Helen's plans later.

You ask us to supply you with the name and qualifications of the person or persons who will be undertaking tuition; a copy of the time-table to which it is proposed to work stating the subjects involved and the amount of time to be given to each; details of the text books which it is proposed to use in various subjects.

First of all let me say that we consider some aspects of normal schooling to be diseducational for children of this age group. Among



the aspects which we consider diseducational are the rigidly programmed day, the fragmentation of learning into a subject time-table, the absorption of free time in prescribed tasks, and the reliance on standard text books as the basis of learning, rather than on diverse and real experience.

For that reason we cannot give a simple answer to your three queries. However, we do appreciate very strongly the need of children for encouragement, for information which will help them to achieve their goals, and for the support necessary to achieve self-discipline. I imagine these are the matters you are really concerned with, and that you wish to have information to show how we intend to carry out these responsibilities.

We foresee four main areas of work and interest for David during the coming year.

**Leathercraft.** David will spend a considerable proportion of his normal working week during the coming year practising leathercraft. He has a fully equipped workshop for this purpose, and he has already shown aptitude for the craft. In addition to developing his own skills he will be responsible for buying raw materials, taking orders for work, and keeping proper accounts. We shall arrange for him to visit skilled craftsmen wherever possible, but a great deal can be learnt by practice and the use of various illustrated manuals.

**Music.** Another part of each week will be spent playing or practising the violin. David plays in the local Saturday morning Music School. He will continue to participate in this and in various other musical events in the district.

We also hope to form a family trio (two violins and cello). My wife is a violinist and I am a beginner cellist, at present of a similar standard to David.

**Building.** During the course of the next year David will undertake to design and build and equip a room about 8ft x 18ft on a plot which is available in the corner of our garden.

We shall ensure that he has the assistance and support which he needs at the various stages of the project in drawing up plans,

getting planning permission, estimating and ordering materials, laying foundations, brick-laying and fitting of doors and windows, roofing, equipping and decorating. Much of the technical advice will come from a local builder.

**Art.** David has always shown a keen interest in Art, especially in abstract design. He will probably spend a good deal of time on this kind of work during the coming year. In the Summer of 1974 and 1975 he will participate in a Community Craft Camp in Wales, where he will have the opportunity of developing new artistic skills, especially in sculpture and pottery.

These projects we have described do of course involve elements of various traditional academic disciplines. Bearing in mind however that David has already a basic competence in mathematics and English, we do not wish during the coming year (i.e. until the summer of 1975) to oblige him to spend time on what would normally be regarded as the basic GCE subjects. We consider the pressure and artificiality of working for exams at this age to be harmful to a healthy child's natural development and aptitude for learning through pursuit of his own real interests.

We recognise however that at a later age passing exams is a useful social skill, and is even conducive to learning if it is kept within bounds. We would suggest therefore that beginning perhaps in 1975 David will make use of correspondence courses, in order to gain O levels or A levels in subjects of which he sees the relevance, or subjects which are required entry qualifications for a career which he has chosen. My wife and I would of course give him any help he might need to carry through such a programme.

Besides these various activities which we can easily foresee at this stage, David will have a wide range of options open to him, and will have time and freedom to choose the activities which meet his needs. Likely options would include: the Duke of Edinburgh's Award Scheme, Youth-Hosteling, reading (especially biography-style history, general science, and fiction), chemistry (we may equip a simple laboratory in an outbuilding), the St



John's Amulance Brigade, woodwork and metalwork, and a prolonged visit to a family in France or a Spanish-speaking country to acquire the elements of a foreign language.

On another point, we do not underestimate the problem of companionship during the day, when all of David's contemporaries will be at school. In order to remedy this so far as possible, we intend to give him every facility to work or play with his friends in the evenings, at week-ends, and in holidays. We have no reason for thinking this will be difficult, as our house has always been something of a social centre for the children's friends.

We should like to end with some general observations.

First, we want to stress again what we said at the beginning, that we are **not** providing a small-scale school, and we do not want to pretend we are covering at this stage a 'normal school curriculum'. We do however want to provide David with time and space to grow up, to make his own decisions, to acquire real competence in chosen fields, and to participate responsibly in the life of the family and in the wider community. This we see as the basis of true education.

Secondly, nothing that we have said is meant to imply any particular criticisms of Averton Hill Secondary School, which is in many respects an outstandingly good institution of its kind.

Finally, we think that the course of action we are taking (which is not simply a 'private tutorship' scheme), is a venture of some importance for others besides ourselves. We would therefore like to feel that we are working in full co-operation with the education authorities, and it might be helpful if we could meet in the near future to talk over matters of common concern.

Yours sincerely,

D. Milner

County Offices

21st October 1974

Dear Mr Milner,

This letter is really my formal reply to your letter of 8th April addressed to Mr Jackson. Firstly, I should like to thank you for the thoughtful and well-considered way in which you have put your case for asking that Helen and David be allowed to remain at home for the purposes of their fulltime education. I am also grateful for the ready way in which you have helped Miss Cook, my Adviser, to investigate the education programme which you have devised for your children.

I have been impressed with what I have read and heard about David's work and his attitude towards it, and I am therefore agreeing to your proposal. My agreement is conditional on David maintaining his present commitment to a fulltime programme of work as you have described it, and my adviser may from time to time take the opportunity of calling to see how he is getting on.

I believe that you asked whether certain specialist facilities available in the local authority's schools would be open for David to use. This must depend on the ability and willingness of the headmaster of the school to put his school building at the disposal of a casual entrant. Frankly I shall be surprised if any Head is prepared to do this but I have, for my own part, no objection to any mutually agreeable arrangement. On the question of music, I have discussed David with Mr Jenkins, my Music Adviser, and I am prepared to agree to his continued attendance at the Junior Music School based at Hartfield on Saturday mornings.

I regret, however, that I am far from happy with your proposal for Helen. Having fully considered all the reports about her I have come to the conclusion that she is too young and too immature to be allowed to remain at home for her fulltime education. Furthermore, she has given far less evidence of being as committed to your proposals as David. This is hardly surprising. I must therefore insist that you take immediate steps to have Helen readmitted to a school of your choice.

I understand that you believe the secondary school to which Helen should normally go, i.e. Averton Hill, to be too big. I respect your wishes and am perfectly happy for you to approach the Head of any secondary school in the County to see whether he is able to admit her. You will understand that you will be responsible for any travelling arrangements to and from school. I have taken the trouble to acquaint Mr Richards, Headmaster of Mansfield School, of Helen's case and he has expressed his willingness to admit her. The Mansfield School is a smaller community than Averton Hill and is in my Adviser's opinion a suitable environment for her.

Finally when Helen reaches the age when she is about to start her fourth year in secondary school I shall be happy to review her case to see whether she can be regarded in the same light as her brother.

Yours sincerely,

C. R. Williams,

Chief Education Officer



27th November 1974

Dear Mr Williams,

Thank you for your letter concerning our decision to take responsibility for the education of our children, David and Helen, otherwise than at school, according to the education Act of 1944.

We are glad that you agree with the programme of work we have suggested for David. We ourselves are pleased with the work he is doing, and with his development in maturity and self-confidence.

In the case of Helen, this development is even more striking. I feel however that you may have been inadequately informed about Helen, since she had only been away from school for two weeks when your officer visited us, and for many important reasons her programme of work at this stage is less concretised.

First of all you should understand that she is a girl who reacts negatively to structural pressure and to crowds. For this reason she has been on the whole unhappy, depressed, and inactive in a school environment, and comparatively active, happy and responsible in a home environment. Her need for home-based education is therefore stronger in this respect than David's.

Because of her disposition, her programme of work is one which must emerge more gradually than David's, and it must be a programme of work very delicately and sensitively adjusted to her needs and motivation. It is for this reason that I did not write for you a schedule of activities such as that which we devised for David.

However, elements of Helen's programme are now definable, and during the course of the year will gain in definition and impetus. The following elements seem to us to be of interest:

1. Helen has a passion for horses. She owns a donkey for which she is completely responsible (for feeding, training, buying equip-

ment), and we are making arrangements for her regularly to attend a riding school. We are also arranging for her to have the care and use of a pony which will be grazing nearby.

2. She has begun, since she left school, to make clothes. She has already made several garments for herself and of her own design, and is in our opinion going to show talent in this field. We shall provide her with every facility to develop this talent.

3. She has read avidly during recent months, and she devised and typed for herself a hilarious 'magazine'. As a former Head of an English Department in a Grammar School, I can verify that the quality of her reading and of her free composition is something that I would have been delighted to receive for any twelve-year-old.

4. She has also developed since leaving school an enthusiasm for cooking and baking. Fortunately we have a resident guest who is starting a cottage-industry home-cooking service, so Helen is becoming an informal apprentice.

5. Artistically Helen has always been talented, and is now developing rapidly. She has outstanding gifts in painting and modelling, and we are discussing how we can set up a pottery workshop. She is also learning coppercraft from a Chilean refugee coppersmith, who is working on the premises.

Quite apart from these activities which are obviously 'educational' in the most narrow definition of the word, we must stress that the home environment itself offers to Helen at this stage in her life important and indeed irreplaceable resources.

First of all she has a younger brother of three with whom she plays a great deal during the day, and whom she cares for. The value of this kind of interaction for both the older and the younger child cannot be overestimated. (It might interest you to know that I have recently on behalf of the educational charity of which I am chairman, made a tour of what are reputed to be the most outstanding experiments in secondary education in this



country. In one of those, The Abraham Moss Centre in Manchester, the placing of secondary school children for periods as auxiliaries in a creche for toddlers was regarded as an important achievement!)

Secondly, she has an older brother! Naturally two children of similar age working together in the same premises do an enormous amount to inspire and stimulate (and sometimes annoy!) each other. To split up this group at the present time would be extremely harmful to both Helen and her brother.

Finally, let me conclude at the point where I began. Helen is an outstanding example of a girl who needs at this stage in her life what we as a family can give her. She is in no way deprived of friends, since like David she has more visitors than she can cope with outside school hours. Moreover it might interest you to know from the social point of view that we have had in the house in the region of 100 resident guests from many different countries and walks of life during the past 18 months. Helen is visibly and demonstrably growing in self-confidence, resourcefulness and vitality since she has been based at home.

I think it might help you if we make our legal and ideological position a little clearer. We do not wish to make any general attack on schools. Indeed some of the Primary Schools in this county are in my opinion outstandingly good learning and growing environments for most children.

We do however consider that the primary legal and moral responsibility for educating children lies with the parents. This responsibility is commonly delegated by parents to school authorities, but it is not necessarily so delegated.

In our particular situation we have, after years of careful consideration, decided with our children that for different reasons each of them would be educated better, in the fullest sense of the word, in a non-school situation. Nor have we made this decision in isolation, but have in our immediate circle Professors of Education, Her Majesty's Inspectors of

Schools, and senior Educational Advisers, all of whom would testify on our behalf on the basis of a close knowledge of the whole situation.

I think it would be helpful if we could meet to discuss this matter further. You may feel for instance inclined to allow a certain length of time to pass and then review the matter again. I have always considered this county to be an enlightened educational authority which has given a lead in this country. It would therefore be better in some ways if we could resolve this matter co-operatively without having to recourse to the courts.

Yours sincerely,  
D. B. Milner

C. R. Williams Esq.,  
Chief Education Officer

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County Offices  
31st January 1975

Dear Mr Milner,

Thank you for your letter of 27th November 1974. It was a disappointment to me to read that you remained convinced that Helen would derive greater benefit from full-time education at home rather than at school. I must make it plain that I believe this to be a mistaken point of view. However, my Adviser on her latest visit reported that Helen had indeed made commendable progress in confidence and maturity and I am therefore prepared, for these reasons, to wait and see. I trust that you also are prepared to wait and see. What concerns me about your stand is my feeling that you are so much identified with your aims and ideals that you will find it impossible to reconsider your position objectively. This could have grave consequences for your children's formal education. Will you ever be man enough to admit that you have been wrong?

As I mentioned in my previous letter, it will not prove possible for the educational progress of your children, nor the educational programme they are receiving, to be regularly monitored by my hard-pressed staff, but we shall endeavour to keep in touch from time to time with your situation and will certainly look again at Helen's case in September 1975.

Yours sincerely,  
C. R. Williams,  
Chief Education Officer

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# Illusion and reality

Ivor Goodson

Rob had just moved from the East End of London to a new town, attending the local comprehensive in both places. In my lesson we had been recording an interview and at the end of the lesson went on talking. The recorder was left on . . .

Ivor. What do you do most nights?

Rob. Go out on me bike.

I. On your own?

R. Me, Phil, Tim and me brother.

I. How do you get on with Tim?

R. He's alright. A good kid.

I. Is he?

R. Especially when he gets out his home-made beer.

I. Does he make it?

R. His mum makes it.

I. Where's he live?

R. In the big white houses.

I. But some say he's posh and they pick on him, don't they? Why?

R. Maybe because he's got more money, he's luckier.

I. Jealous? You don't feel that?

R. You know I envy him. He's got more money, I suppose.

I. Has he, do you think?

R. Yeh, his Dad's got a good job. Goes to lots of foreign countries.

I. Do you envy him though? Would you like to be him?

R. No, not really. He can't wear all these modern clothes, can he? His dad won't let him. Can't wear these big shoes.

I. Is that important to you?

R. Well you gotta keep up with the fashions, ain't yer? Otherwise you look a square.

I. But he's O.K. generally?

R. Well . . . his Dad said he might have to go to grammar school or boarding school, something like that.

I. Why's that?

R. He ain't learning 'ere . . . He used to go to grammar school before and before that as well.

I. Do you reckon he's learning here?

R. No. He seems . . . to tend . . . to mess about a lot.

I. Any more than you?

R. About the same as me.

I. So you aren't learning either?

R. Not really . . . Well, depends, some lessons I do and some I don't.

I. What about yesterday? What did you do yesterday?

R. I'll have a look. (He looks around for his timetable). I had English in the morning.

I. Who with?

R. Miss Sanderson.

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## LESSON ONE — ENGLISH

**Teacher:** "They had a choice of themes for practising their essay work: 'diary of a teenager', 'life of a teenager', 'parents' and 'teenage problems'. Themes like this always go well because they're interested. It's relevant, you see."

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I. What did you do? What did you actually do? Can you remember the lesson?

R. No.

I. Well, who were you sitting with?

R. I think . . . O Yeh! I remember. We all went into that room in between Mr Taylor's and Miss Sanderson's, we was sitting there just messing about talking. . . .

I. Who were you sitting with?

R. Phil, Tim, Steve and Ziffan.

I. What did you do?

R. Just sat around chatting, got a book in case Pat Sanderson comes in, (Laughter).

I. What do you chat about?

R. Anything that comes up. Talked about the FA Cup.

I. Learn anything from them, do you think?

R. No.

I. Just football.

R. Well, we talk about pop. We don't really learn anything by talking to each other.

I. Why not?

R. I don't think so.

I. Because you always talk about what you know about?



- R. Yeh.
- I. You might learn if you talked about say . . . the coloured problem.
- R. It's not very interesting, is it?
- I. Why?
- R. Well, no one wants to talk about coloured people. That's boring.
- I. But don't you get bored talking about football and pop?
- R. No.
- I. But how do you learn then if you only start talking about what you know about? (Pause . . .)
- R. You got me. (Laughter) I dunno. You don't talk about things that are boring, you talk about things that interest you.
- I. But they are the things you already know about, aren't they?
- R. Yeh.
- I. Why is everything that you don't know about boring?
- R. Cos you got to **learn** it. (Laughter)
- I. Is learning always boring?
- R. Well, I suppose not always, depends what you talk about.
- I. Think of a lesson where you reckon you learn, that ain't boring?
- R. This one.
- I. No. I knew you'd say that. But what do you learn here do you reckon?
- R. Well you learn how. . . .
- I. Yeh. There you are, you see. (Laughter)
- R. You . . .
- I. You're bloody stumped, aren't you? You haven't learnt a thing.
- R. I have . . . Well, I didn't know . . . um . . . about the bit at Bean Hill. We'd never have done that at me old school.
- I. But what did you learn?
- R. How buildings are made.
- I. You reckon you know that?
- R. Yeh, I do.
- I. Let's go back to yesterday. English all morning?
- R. Woodwork, second lesson.

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## LESSON TWO — WOODWORK

**Teacher:** "The lesson allows technological construction and concept formation to go on alongside each other. A very good method, I think."

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- I. How did you get on?
- R. Oh me, Tim and Steve just sat around making things with that Fisher Technic. Bit stupid.
- I. What did you make?
- R. Put all the lights together and made them flash. (Laughter)
- I. Did you? Is that all?
- R. Yeh . . . just messing about.
- I. Right after lunch what did you do?
- R. Science. Me and Phil had to make this thing, but I didn't understand it so I just went off and left it to Phil.
- I. What was it? What thing?

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## LESSON THREE — SCIENCE

**Teacher:** "The lesson illustrates the magnetising effect of electricity and introduces them to the idea of make/break circuiting . . . normally goes alright . . ."

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- R. I dunno. You made all this thing with wire and wood and magnets and plugged it up to a box and you put the plug on 8, it started to spin around or something. I didn't get it.
- I. What was the idea?
- R. Dunno. I didn't bother to read it.
- I. What did they give you, a worksheet?
- R. They give you a big tray of equipment with a bit of paper in it telling you what to do. The teachers were there to tell you if it went wrong or somink, but . . .
- I. So what was the problem then?
- R. I didn't want to do it, wasn't interested in it.
- I. Why? Did anybody tell you to do it?
- R. No.
- I. Didn't they? Did Phil do it?
- R. He did it but he didn't make it go.
- I. Did he know what it was about though? Did you ask him?
- R. I asked him. He didn't seem to tell. Gave me a ? of wire or somethink . . . I got bored with it and went wandering off.
- I. Where?
- R. Down the other end of the classroom, messing about with Tim, got in a fight with him.
- I. Do you watch the clock?
- R. No. I watch me waist, sit there thinking Cor when's this gunno end.



- I. Do you do interesting things in science?  
 R. Yes. When they make you do work it seems to be more interesting.  
 I. How do they make you work?  
 R. Everybody has to sit down and they make you get on with it. They sort of walk around and keep the class quiet.  
 I. Is that how you prefer it?  
 R. Yes.  
 I. Why do you reckon you prefer it that way?  
 R. Well, then I seem to do more work, but when the teacher's not around I just mess about a lot.  
 I. Was it like that in the school you were at before?  
 R. Yeh, you had to be quiet.  
 I. Where was that?  
 R. Stepney Green.  
 I. And how much did you do there?  
 R. I dun a lot of work.  
 I. Did you — Did you learn?  
 R. Yeh.  
 I. Didn't mess about?  
 R. Well I used to mess about but the teachers were more strict and used to wack you so you had to play it crafty — only mess about when you had a teacher you liked.  
 I. But did you really learn?  
 R. Sometimes . . . you don't learn nothing . . . but other times, like motor mechanics, I used to make sure I always learnt in that.  
 I. Why?  
 R. Cos it's interesting. I want to take it up as a job. It's not like the other things, it's interesting — not like Maths. Maths, you just sit there with a load of numbers and mess about with numbers all day long . . . boring.  
 I. So, do you reckon you learnt more in Maths at Stepney than here?  
 R. No.  
 I. What about English?  
 R. The English was a lot different from here, like here we do surveys, in London you had to write stories and do all the full stops and commas and all that sort of stuff in it. You had to sit in front of a desk and couldn't walk around.  
 I. Did you learn more?  
 R. Yes, I think I did.

- I. What did you learn?  
 R. Dunno.  
 I. How to punctuate?  
 R. Still don't know that in English, you don't seem to learn much do yer?  
 I. But you said you learnt more.  
 R. Well, I think I learnt more because you had to sit down and they made you keep quiet and you seemed to get on with more work.  
 I. Let's just finish. It was my lesson last, wasn't it?

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#### **LESSON FOUR — COMMUNITY STUDIES**

**Teacher: They were working out their family trees as part of their work on the Family.**

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- R. I worked out me Mum's side of the family in the family tree and then, er . . . we went to the library and had a mess around, a water fight. Then I waited around for you in class to advise me on me tree.  
 I. Did I tell you?  
 R. No . . . then time went on and it finished.

**IVOR GOODSON**  
 Summer 1975

**Ivor Goodson** has taught in various comprehensive schools in England, and is currently a research fellow with the Schools Council Environmental Education Project, based at the University of Sussex.



# L'Ecole Active at Geneva

## An experiment in primary and secondary education

Antonia Sieveking

### Introduction

For those who think of Geneva in terms other than banks, international organisations and a place to buy watches, the names of Rousseau, Ferrière, Claparède, Piaget spring to mind in matters relating to education.

Recently, the world-renowned Rousseau Institute, of which Professor Piaget has been the mainspring for so many years, underwent a complete reorganisation. Consisting of a School of Psychology and a School of Pedagogy, the former has always overshadowed the latter. In 1969, the possibility of discontinuing the School of Pedagogy altogether came under discussion. Its facilities were considered inadequate, its influence negligible. Its growth seemed to have become stunted at the expense of the famous Piagetian School of Psychology.

Fortunately the voices of those in favour of resuscitating this moribund institution, of streamlining and strengthening it to become a valid section of the University in its own right, were loud enough to be heard by the Genevese Cantonal Department of Education (headed by André Chavanne, a Socialist, whose committed interest in improving the educational system in Geneva has been unflagging).

As a result, a young American in his thirties, Michael Huberman, was asked to take over the directorship of the Department of Pedagogy. Trained at Harvard and Princeton (Philosophy and Education) Huberman had also had a spell at Unesco. His dynamic personality soon imprinted itself upon the Section of Pedagogy and between 1970 and 1974 the numbers of professors and students quadrupled. 'An innovation rate, rare if not unique in the annals of the Swiss university world', as a Geneva newspaper, the **Tribune de Genève** put it.

But even in Geneva, as Huberman found out, all was not for the best in the best of all possible worlds as far as education was concerned. In 1972, he and a group of 4 others (3 Swiss and another American) endeavoured to find a way by which they might experiment, on a practical level, with educational methods derived from the writings and experiments of progressive educationalists such as Freinet, Decroly, Ferrière, Piaget and the English progressive movement. Most important of all, they resolved to try to apply the most recent results of their own research on a continuing and flexible basis. In other words, they wanted to set up a model school and testing ground for new ideas, starting with a Primary School (5-11) and subsequently extending it to cover secondary schooling. (So far in Geneva, there have been no examples of modern progressive primary school education such as are now well established in Britain, Scandinavia, Belgium and elsewhere.)

Those who are aware of the recent attempts in England to set up 'free schools' of the sort described in **Free Way to Learning — Educational Alternatives in Action** (edited by David Head, Penguin Books 1974) will know that the major reasons for their precarious existence and/or failure are usually lack of money and a lack of institutional support to give them the proper aura of respectability.

It was, therefore, a happy coincidence that when the Geneva group (eminently respectable by virtue of Huberman's position as Professor of Pedagogy at the University of Geneva) decided to create their 'Activity School', they came in contact with a wealthy and potential benefactor living in the city, who for some time had been deeply concerned with certain educational problems, namely the isolation of schools from the real world, and the urgent need to establish new



relationships between adults and growing children, and who wanted to give money to experimentation in this field.

In 1973, the benefactor took over the lease of a house due for demolition, in an area of the town where today modern blocks of flats extend as far as the eye can see. In September of that year, 70 children (ranging in age from 4-11) and six teachers moved in. Enough money was made available (from the same source) to start the school off and keep it going until it could become completely self-sufficient.

The Ecole Active is neither an anti-school, nor a Free School, nor a Summerhill-type School. It is a pilot school — a new-look private school. (The term itself was coined by Adolphe Ferrière. His book **L'Ecole Active** was published in English by the John Day Company New York in 1928 under the title **The Activity School**.) Private school of course means fee-paying school, but in this case parents pay in proportion to their income rather than a fixed sum. This means that even families in the lower income brackets, who would normally never dream of sending their children to a private school because of the astronomical fees, can afford to send their children to the "Ecole Active".

All the school's financial problems are taken care of by a Budget Committee, consisting of parents (on a rotational basis), founders and teachers. This Committee determines the amount each family should pay over the year, and if any subsequent adjustments are to be made this is done on a pro-rata basis.

At present, 60% of the parents pay between 100 and 250 Swiss francs per month, a minimal fee by Swiss standards. (Take a couple of friends out to dinner in an average-priced restaurant and your bill will be 100 francs at least!) Some families pay even less, and others nothing at all. Thus far, this method of financing has been entirely satisfactory, and the three budgets for the three years of the school's existence have been adequate without the need for external aid.

It must be admitted, however, that the pupils attending the school do not yet constitute a representative sampling of the Geneva population nor, regrettably, does any attempt seem to be being made to interest other socio-economic groups and thus broaden the base. Over half of the children come from professional families, approximately one quarter are the children of tradespeople, and less than one quarter from working-class families.

### **Relations with state schools**

The state schools in Geneva, as elsewhere, continue to maintain objectives which are almost exclusively intellectual to the detriment of the emotional development of the child. The school experience is still too rigid, too traditional, is still too isolated from the adult world. Children still lack any concrete reference points for the abstract concepts they learn — education is still seemingly conjured out of thin air. The teacher-pupil ratio is still too high in the State-system and large numbers of parents have to cope with children who are unhappy in school and who have become 'turned off' from learning. This is not necessarily because they fail in terms of day-to-day scholastic achievement, but because they are bored by school tasks they find mechanical and meaningless. The pupil-teacher relationship tends to be distant and superficial in classes with a ratio of 30 : 1 or more.

In the minds of the founders, the Ecole Active is designed to be the thin edge of a wedge, resulting eventually in similar schools being set up in other parts of the town. The 'Ecole Active' methods, it is to be hoped, will gradually infiltrate into the state system thus in the end obviating the need to have 'marginal' schools of this type.

Huberman and his colleagues have always maintained that their aim is to accelerate reform in the state system but never to be totally divorced from it. The success and survival of the Ecole Active largely depends on a real spirit of *entente cordiale* between the two systems.

It is therefore important to avoid having too wide a gap between the curriculum of the



Ecole Active and that of the state schools, so that, if need be, a child can re-enter the state system without difficulty. As Huberman says: "Our intention is to stay globally within the general mean of state school performance but without prostituting ourselves to the detail and pace of the school programme or curriculum."

At the Ecole Active one teacher follows the same group of children over a two year period. Yearly objectives are set, by mutual agreement between parents and teachers, at the beginning of each academic year, and the rate of progress of the individual child is adapted to his or her particular ability and interest.

The basic compulsory subjects — language (French grammar and composition) and maths — follow the timing of the state school curriculum fairly closely, but all other subjects and activities are fitted into the year's programme in a very flexible manner. The children are, to a large extent, responsible for programming their own work and initiating their own activities. Here the results are sometimes disappointing, however, for it often happens that either the child or the teacher lacks the necessary perseverance to follow through some unconventional activity to its completion.

### Methods

The great advantage of the Ecole Active over other alternative-type schools is its relationship with the University School of Pedagogy. Although there is as yet no recognized institutional or organic link between the two, student teachers at the School of Pedagogy as well as research scholars frequently visit the Ecole Active to observe the methods used, and to discuss the most recent findings in the field of pedagogy and psychology.

The methods are based on a number of principles or theories which are widely advocated by pedagogues and educationists, but which are not generally practised in the state school system.

For example: individualised teaching (1

teacher to 10 pupils); parent participation (parents are encouraged to work in the school, and do); vertical or family grouping (freedom of movement between groups of children of different ages); topic activities grouping children of all ages; major emphasis on affective objectives (the development of autonomy, self-confidence, etc) and particularly the application of the idea of learning through doing and experimenting rather than through memorizing.

The Ecole Active was intended to be, and has in fact become, a real culture-generating environment. Understanding is achieved through action and is therefore more easily comprehensible to the pupils and thus more firmly-based. The child is encouraged to understand the applicability of his school work to his own life and that of the community. The hope is that he would never say, as Rousseau once did: 'I hate books; they only teach one to talk of things of which one knows nothing.'

### Organisation

The organisation of the school is the Committee system with participation of all those involved. A parent-teacher committee decides on the recruitment of teachers, there is a Buildings and Grounds Committee, a Committee on Objectives and Evaluation, a committee on Fund-raising, as well, of course, as the Budget Committee mentioned earlier on. These Committees report to an Assembly which meets once a month.

The school has no director and no established hierarchy of the kind found in a traditional school. No one person is responsible for hiring and firing. The decision-making process is based on consensus. The original founders merely set up a loose structure within which the overall organisation was to be run, and to begin with, Michael Huberman acted as co-ordinator. An internal co-ordinator (one of the teachers) now holds that function.

Naturally, the running of the school was not entirely smooth during the first year. The first group of teachers was found to be too heterogeneous: one had twenty or so years of formal teaching experience; some were fresh from



training college imbued with the need radically to change teaching methods; others had only very few years' experience.

It is not easy for a conventionally-trained teacher to adapt to the insecurity of an institution devoid of rules and regulations and of any established hierarchy. Neither is it given to everyone to live and work in a community-type structure. Many an armchair progressive collapses when his theories have to be put into practice. There were the inevitable dissensions, resignations and re-shuffles during that first year, but today, three years later, a team of teachers, all in their late twenties and thirties, have settled into a harmonious group. Working in a harmonious group is, of course, an advantage, but there is always the danger that it will turn into a closed group. It could become a total environment, sufficient unto itself, losing touch with the outside world. Such a tendency is already incipient in the Ecole Active and may well become a serious problem in the long run.

### Visiting the school

I first visited the school during the early afternoon. The lunch break was not yet over, and a few children were playing in the garden. In one of the rooms on the first floor some children were quietly reading. In another, a Russian folk music record was being played, while a group of children danced a folk dance. The whole atmosphere was curiously like that of a University campus.

The first teacher I met explained to me that she had brought some Russian records to the school a few weeks earlier. The children had been so taken with the rhythms and strangeness of the language that they begged her to teach them Russian. She subsequently prepared large wall-charts of the alphabet and transcribed some of the songs. Although Russian had not been anticipated in the syllabus, a class was formed and a group of children began their initiation into the intricacies of the language. To date, the interest and enthusiasm generated during their first contact with Russian has not waned, nor is it likely to do so.

Some weeks later, I happened to arrive at the school at a moment when the Russian enthusiasts were putting on a most impressive Russian dance festival. This was followed by a one-act play written and directed by a group of children who were learning English.

Two weeks previously I had had the opportunity of attending an English lesson for which only one child turned up. One group had announced that it was writing a play in English and preferred to continue doing so uninterrupted. Others wanted to practise writing and had retired to another room. The 9-year-old boy who came to the English class explained to me that his knowledge of English was not as good as that of the others and he therefore preferred to spend time reading with the teacher — 'it would only confuse me if I joined one of the other groups', he explained.

On another occasion I attended a film session. Some of the children had accompanied their teacher to the flea market one day and had found an old projector together with 3 or 4 silent films of Charlie Chaplin. In the room where the films were being set up, three children were engrossed in studying history with cassettes and books, wearing earphones, quite oblivious to the excitement of the film preparations going on around them. (Television programmes for schools are few and far between in Switzerland.)

Downstairs I watched a few children weaving, others painting, while a ten year old boy was explaining the workings of a simple machine to some younger children. I asked if I could see some of their written work in French. Two children produced their work-books explaining to me that they could complete the work whenever they felt like it during the week, as long as they got it done before Friday. 'It's lovely in this school; nobody pushes us around.'

'Of course, what is to be accomplished over the year is not negotiable', says Michael Huberman. 'But the child may pick his own time and method and organise his own intensity of work.' The degree to which he does this varies, of course, according to age and to his capacity for self-structuring.



### **Attitude to the Ecole Active**

What is the general attitude of the Genevese to this school? On the whole the ordinary citizen does not really understand. Never having seen institutions run in the Ecole Active way, they are naturally suspicious of it. Other private schools dislike the Ecole Active for its fee structure. The state schools tend to resent it because it is a living example of what they would like to do, should be doing, yet cannot.

The attitude of the Department of Education of the Canton of Geneva has, so far, been one of "wait and see". They have been very informal in inspecting it, feeling that University sanction is sufficient permit for its existence. In fact, they seem only too happy not to have to get involved. But their attitude is ambivalent. On the one hand they feel uncomfortable for they view the Ecole Active as a source of criticism, fully aware that the sort of reforms introduced there should also be introduced into the state system. On the other hand, they are not unhappy that the Ecole Active exists, because it drains out many of the uncomfortable innovative elements with which they do not wish to deal. Any challenge or desire for change expressed in a state school can be countered with the argument that the state school is not an experimental institution. 'If you want to experiment', they say, 'go to the Ecole Active'. (It is interesting to note, however, that in response to a request submitted by a group of teachers, the Department of Education has just given its authorisation for one of the state primary schools to apply methods and structures similar to those used in the Ecole Active as of next year.)

### **The school's secondary section**

The Ecole Active started in 1973 with 70 children and six teachers; in 1974 there were 90 children and nine teachers. This year there are 86 children (a slight reduction due to lack of classroom space in the infant section) and a waiting list of between 40 and 50. The experiment has been so successful that last autumn the first unit for secondary education was opened, with 21 twelve to fourteen year olds. Here, for the time being,

there are two full-time teachers and four part-time teachers who are employed in the state schools but spend a number of hours each week at the secondary unit. The aim is to create a new secondary unit each year until finally the Ecole Active will be taking in children from age four right up to age 18.

This secondary section of the Ecole Active was planned for a year and a half by a group of seven people representing the different educational areas in Geneva. Three main principles guided their thinking: (1) integration of the school into the life of the town, thus minimising the artificial nature of existing secondary schools (or what sociologists call 'adolescent ghettos') and initiating adolescents into the world of work, social institutions and the real constraints and realities of society; (2) integration of the different branches of secondary education around topics and projects; (3) creation of an organisational working framework more suitable to what are called 'adolescent tasks'.

It is still too early to judge the secondary unit, but so far it seems to be reasonably successful. As with all experimental projects, the Ecole Active may seem utopian, particularly in the difficult field of secondary education (and this latter section is in for a lot of criticism in its first year), but so too was the primary section of the Ecole Active when it first started. Nevertheless, three years since its founding such criticisms are heard far less frequently. Hopefully the same will hold true for the secondary section.

ANTONIA SIEVEKING

Geneva, April 1976

**Antonia Sieveking** is currently an international conference interpreter, based in Geneva. She also teaches Spanish, French and English at the Interpreters and Translators School, University of Geneva. She was at school in England, Canada and USA; read languages at the University of Geneva; and has recently completed a certificate in education at Culham College, Oxford.



# Forsoksgymnaset in Oslo

A polylogue by members of the school conducted, edited and translated by Veslemoy Wiese

## The Surface

In Oslo there is an old building, the outside peeling of yellow plaster. You enter to find a colourful place, sometimes bustling, sometimes quiet. There are 170 students, 13 teachers, one leader, Katja the computer, Benjamin the calculator, and various other equipment, in these rooms where Forsoksgymnaset ('the School of Experiments' also known as FGO) lives. It's a school of innovation, a place to use, to be, and to work.

Emerging through the reception you discover a kitchen, a bulletin board and some sofas in the corner. Proceeding through the halls you read the walls telling jokes, speaking politics, giving advice and talking love. Between posters and pictures you peep into classrooms of various shapes, colours and sizes.

Each new group of 16-year-olds begins their career by painting and remodelling the room which is to be theirs through the coming three years. In this way the building is maintained and the personality of the class developed.

There are no cleaners, typists, or caretakers, as the members of the school take care of such tasks themselves. There is no principal, but a teacher is elected leader every fall to supervise our economy and arrange official functions. The 'General Assembly' is the main decision-making body at the school. Each member has one vote. The 'Council' maintains and delegates executive functions. There are 4 students, 3 teachers, the leader, one parent, a secretary and a representative of the local School Board. Various groups take care of information, economic matters, educational innovations, office functions, the building and the General Assembly, as well as numerous and changing topic studies.

In its origins, this is a school for the students by the students. Three boys who were discontented with school decided to make their own. Through a stencilled letter, they found interested supporters. During a year of upheaval the FGO was established in 1967.

We have trivialities, conflicts and victories, but perhaps we experience them differently from other schools?

## The Polylogue

Through the presentation which follows we're trying to do something difficult: to convey to you an atmosphere which doesn't have words in the languages we know. So we're trying out the polylogue. You have probably experienced how consensus may emerge in the middle of a group study. This is what we would like to capture in writing.

The polylogue is meant to be read impressionistically as there might not be logical connections between our statements. Still we hope you'll grasp the collective understanding which helps us develop.

## The Environment

We talked for a while till Veslemoy asked what features distinguish Forsoksgymnaset from our previous school experience. We all agreed — it's the Environment. So what is unique about it?

'It's the variation between happiness and despair. There are good and active periods, and other periods when no-one appears at the General Assembly. . . . I've got the freedom to think. You're taken seriously, suggestions aren't laughed at. You're allowed to be interested in things. . . . Everyone has a relationship to the school. We go through struggles together. The teachers aren't only roles, but persons, too. . . . My relationship to knowledge has changed. I know what I know. Nobody "admires" you if you are brilliant. It's



interesting to hear other people's opinions even if they know less. Nobody forces you to know. . . . I don't hang around groups I don't like for fear of being lonely. I'm allowed to have personal difficulties. . . . Rather than competition we've got development. People share.'

### Knowledge

'Curriculum' is a word rarely mentioned during our conversations, even though the pressure on these students is particularly high. Their own teachers don't grade them and they are required to present themselves for public examination in each component of the Examen Artium. (Students in the regular gymnas are given term grades in all oral subjects. They must participate in public examinations in 3-4 subjects.)

The students arrange their own educational experiences. School is open till 8 pm. They may choose **when** to learn — but **what** knowledge do they gather? And **how**?

'We look for the essential questions and find unknown aspects of ourselves. We study critically. . . . Curriculum is not a holy cow left untouched — unless a directive appears in the mail. Constantly we look for new methods and carry out experiments. . . . In other schools you don't have time to develop. Curriculum is sometimes like a jail. "It's not in the curriculum" stops you from exploring. . . . Perhaps we learn to be inspired? We create because it is around — ideas and things. . . . It's nice to be childish because I know how to be adult. We enjoy ourselves. . . . That a crisis somewhere doesn't make the world stop. We learn to react when things grow old, when someone neglects their responsibilities or tries to be brilliant and powerful. Sometimes we need a revolution.'

### Deviance

On an average, their final grades correspond to the Oslo mean. How are students selected? Their socioeconomic background is average. Still the members might be recruited through reaction, active or passive, against regular schools. Parents may fear its reputation of being 'a radical hole for good students who

use messy clothes and drugs.' We include some teachers in the polylogue to find what norms predominate at FGO — what causes deviance?

'The "ambitious samaritan" teacher working to please is not rewarded. You must know justice. Students look through dishonesty. . . . People care. No-one is "refrigerated". Some persons are too authoritarian or don't believe in themselves — they are hard to understand. Experienced students might want to be brilliant. . . . The "live-in-peace" ideology might cover egotism or neglect. . . . Sometimes we might be too "friendly" to let deep relationships develop. . . . There is a pressure to participate in things where members from intellectual families have had a head-start. . . . We don't have the traditional loser. Lack of curriculum achievement is compensated through development of social competency. You have the possibility to act upon loneliness or ranking. Some people develop more slowly — but we have **time** and room. . . . The weakness of our school is that primary school hasn't changed. The rumours about us are products of what other schools hide. . . .

'The most noticeable change in norms probably concerns freedom — do we find freedom from or towards? And authority — what do we obey, authoritarians or real authority? There are conflicts to be handled. The process is painful and sometimes lonely — but we feel the victory of accomplishing more individual responsibility, collectivity and visible relations between us.'

### Teaching

When you enter a classroom at FGO you find a group conversation. Hands are never put up. Still discipline is somewhere. The teacher is no longer the great actor-investor but there to explain. Sometimes there is a lecture. But how does the situation affect the teacher?

'I have to "keep my hands down". The dimension attack/defend has changed. No longer on my pedestal I must confront my own insecurity. Bad results are no longer my personal "fault". . . . Once you leave the traditional



role, it is hard to discover the authority you rightly have as an expert and adult. . . . It's a practical school. The needs and understanding of the **users** are the important aspects in the educational design, not the recognition of superiors. . . . Topic studies encourage those weak in curriculum. We hope to have them accepted as a component for Examen Artium. The traditional devices of the teacher's protection are gone. You may no longer hide in the staff room. Teaching easily becomes an all-day job unless you develop a sensible attitude and friendship. . . . It's a question of balance. Puberty is double-faced. 16-17 year olds want to be grown ups, yet they aren't. How do we develop logical barriers in social relations? . . . . Our routine doesn't follow the doctrine of "small daily efforts". The mess can be nervewrecking at times. Suddenly an infection sweeps through the school: everybody cleans up. . . . Students are sceptical of anything established. The leader is a particularly criticized person. There are some recurring debates at certain stages of the students' school career: "Now everything is breaking down. We are going stale".'

### **The families**

What happens to the families when teenagers change in school? There are indications that relationships become less distant and aggressive. Some parents never lose their scepticism. The eager supporters are those who have visited our school. The family contacts are mutual responsibilities of members. No teacher ever approaches a family without the consent of their youngsters. Any meeting includes three partners.

### **Invitation**

If you ever pass by Oslo, maybe you would like to come and visit us. Please give us a call: 20 15 78. Or write to The Information Group, Forsoksgymnaset i Oslo, Akersgt 73a, Oslo 1, if you would like to know more about us.

**VESLEMOY WIESE**

Oslo, May 1976

**Veslemoy Wiese** is studying education at the University of Oslo, and has worked at the Forsoksgymnaset. She is an active member of the World Council for Curriculum and Instruction, and of the education commission of the International Peace Research Association.

# **Books**

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### **Please note:**

Owing to a backlog of titles on the editorial desk, reviews this issue include several for books published a year or so ago. The new reviewing system is, however, reducing this number considerably and it is hoped that in future new books selected will be reviewed soon after publication date. Additional reviewers are still required, and are invited to contact Colin Harris at Balls Park College, Hertford.

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### **Encounter**

**Ian H. Birnie**

**McGraw-Hill (1974) second edition. 95p.**

This second edition of Ian Birnie's book will be welcomed not only by teachers in religious and moral studies departments but also by those who strive to pursue pupil-centred methods in the humanities and liberal studies. It is suitable both for the new-style 'O' level and CSE syllabuses in religious education as well as being invaluable to teachers devising their own courses.

The book attempts to stimulate discussion of the many problems which confront the thoughtful young person in contemporary society. It is organised in three sections which focus in turn upon problems of personal choice and development in the context of a society where group pressures are often formidable (Chapters 1-10), problems of community and group living from the family to world level (Chapters 11-20), and problems of relationship in love and marriage (Chapters 21-28).

'Encounter' is undoubtedly an outstanding resource book but Mr Birnie is not merely a skilled compiler; he has a voice of his own which never minces words but states problems clearly and directly. This quality is particularly apparent in the final section of the book where he tackles the complexities of sexual relationships with sensitivity and without evasion. Chapter 24 for example which in six pages presents the physical facts of human reproduction, considers the question of birth control and discusses VD, is a model of clarity and conciseness and strikes exactly the right note of seriousness without ponderous solemnity. This directness is the secret of the book's power but it also raises a fundamental issue about its possible impact upon those young people who read it.

Counsellors and teachers who are privileged to relate intimately to pupils know only too well how difficult the struggle often is for those who strive to find their true identity and to listen to their own thoughts and feelings. The pressures in contemporary society working against such self-exploration are formidable and many opt out of such an arduous task at an early stage or indeed scarcely recognise its challenge. Books such as the one that Mr Birnie has produced make such an opting out less possible. 'Encounter' raises issues and questions which force the reader — at least momentarily — into a level of consciousness which is potentially disturbing and painful. In a very unambiguous way, therefore, Mr Birnie's book confronts the teacher



with the question which all serious educators must at some time face: "What right have I to help raise my pupils' level of awareness if by so doing I cause them pain and confusion?" The responsible answer to that question must involve an acknowledgement of the teacher's obligation to create the environment and the opportunity where such pain and confusion can be expressed and worked through. 'Encounter' is a powerful book. It would for that reason be an abuse of their power for teachers to put it into the hands of pupils without making due provision for the needs of developing personalities who find themselves catapulted, sometimes when they least expect it, into new levels of self-awareness and social consciousness. Such provision would almost certainly involve not only the creation of a highly accepting and secure classroom situation but also the ready availability of personal counselling for those who desired it as a normal and appropriate extension of their educational experience.

Brian Thorne

## The Role of the Head

Edited by R. S. Peters  
Students Library of Education.  
Routledge & Kegan Paul, 1976

These seven articles view the strange institution of headmastership mainly from the sociological point of view. It still seems extraordinary to many that we submit ourselves and our children to men who have such exceptional authoritarian and paternalistic rights. As Professor Peters points out, there are legal constraints that make a more democratic mode of running our schools difficult, but if there were enough conviction about the situation the laws could be changed. If the main function of the school is to 'contrive learning situations' there is a case for positive guidance and leadership; but surely not for the authoritarianism and dependence on status that too often take their place.

How have we arrived in such complexities and how is it that headmasters who are usually recruited from the 'ranks' are turned into the caricatures they surely never intended they would become? Bernbaum examines the history of the office, and the heavy influence of the Arnold tradition. A new type of head is emerging with the coming of comprehensive education: he is less likely to have been at the 'older' universities, but he is likely to have taught longer, and he will be a more professionally orientated man. Skill in public relations is rated highly and being married was thought to be important; a clear set of moral values gained top rating.

I would have liked to have seen the staff reaction to the self-image of the headmaster. 'I am supreme and I will brook no interference' (Thring) does not seem to be an entirely outdated concept — although turtle neck pullover and Christian names may wrap the new package. Taylor — 'It is neither my wish or intention to point a finger at the specific shortcomings of one group . . .' — nevertheless warns rightly against the assumption that business managerial skills will necessarily produce the happy school of the future. The Hughes paper gives interesting categories of heads: the abdicator, the traditionalist, the innovator and the extended professional. He hastens to add that the 'abdicator' in its extreme form is probably non-existent. (It is all a question of definitions, but I daresay teachers could find him quite a few!) Barrow calls for a thorough study of the disciplines on which the theory of education is based, but this competence alone is no guarantee of a competently running staff group and perhaps the question should be why so many teachers accept the present structures. Coulson, a practising

teacher, calls for the end of the conceit of 'my school', and asks that the leadership of the head should be based on rational influence rather than institutionalised supremacy. The Watts article comes like a breath of fresh air: it is positive, based on successful experiment, and Watts believes in the usefulness of the head. 'Far from becoming a lift attendant in a bungalow' there is still a role for the head, there are realities to be faced and Utopia is not very near.

This collection of essays is not for the beginner in education. There is much sociological jargon that perhaps the editor might have modified. But the articles offer a valuable perspective, and they ought to be in the knapsack (or rather Madison Avenue type plastic brief case) of every young man in a hurry.

Charles Hannam

## Child-Centred Education

Harold Entwistle  
Methuen. 95p paperback

This is a paperback reprint of Professor Entwistle's study first published in 1970. It should perhaps first of all be noted that the book is not so much about child-centred education as about education in general. In other words, if someone is looking for good arguments for the practice of child-centred education, based on accounts of successful experience of this kind of teaching, he will not find them here. Instead, arguments about the subject are developed, analysed and clarified. While this is a most interesting occupation, it can often be a rather pointless one, because it tends towards the polarization of viewpoints. The result is that the view clarified is often held by nobody. Take this reservation about a curriculum based on the child's interests: 'Perhaps a child's interests are ill-served by permitting him to follow his own untutored inclinations' (p.27).

For this position to be worthy of examination, some educators somewhere must believe that it is desirable that children in School be allowed to pursue their own inclinations to the extent that these inclinations may not be put to any educational use (for if 'untutored' means anything it must imply this). But who seriously believes this?

Engaged in this kind of analysis it is easy to lose track of the reality of teaching children. In his chapter on 'The Child and the Curriculum' the author is critical of the kind of environmental studies that sees an area's passing association with Swift (he spent the night at a local inn) as sufficient justification for studying 'Gulliver's Travels'. — 'Gulliver may be taught as a "fairy story" or as a political satire. But at the one level we would judge it appropriate because children need fairy stories or tales of romance and adventure, at the other because we judge them ready for satire: but in neither case because of the purely fortuitous geographical meanderings of Dean Swift'. (p.106).

But clearly the author has never wrestled with problems of motivation in a class. If he had, he would be aware that if the local association of Swift was sufficient to get even some children interested in reading 'Gulliver's Travels' then the opportunity should be seized. Furthermore, in any class, Swift will be read, if he is read at all voluntarily, for a variety of reasons, and how on earth do you decide when a class of thirteen year olds is 'ready for satire'?

Underlying the author's position is a view of education that sees the curriculum in terms of initiation into what philosophers of education call the 'forms of knowledge'.



These constitute 'the varieties of human knowledge' (the phrase is Hirst's) through which man structures, organizes and interprets his experience. It is through mastery of the concepts relevant to the various forms that knowledge and understanding develop, and mind in a 'fuller' sense exists. Commitment to this view demands that systematic initiation into the forms of knowledge (which are so near to being the academic disciplines as makes no difference) takes priority over any less systematic approach that risks omitting any of the necessary constituents of this kind of curriculum. For, no matter how involved the student may be in what he is engaged in, no matter what skills he develops, no matter how he grows in independence by the exercise of control over his environment, no matter how favourable his attitudes towards learning become, it is all in vain if he misses out on his forms of knowledge. Thus, Bruner's 'spiral' curriculum is acceptable, because, while the child's needs and interests are honoured, there is a constant return to 'the key principles of the academic disciplines'.

The whole book is really an attempt to apply the forms of knowledge theory to ideas on child-centred education. As such, it makes sense from cover to cover. If, like me, you see the educational process as having more to do with the attitudes towards learning that are developed rather than the mastery of any particular content, then you may find it exasperating, but interestingly so. In any case, as no book on child-centred education has appeared that is committed to the idea, experienced in its practice, and capable of discussing its implications, this one will have to keep us going for the present. Becoming familiar with its many interesting insights will be anything but a waste of time, especially in the light of the current public debate on formal and informal teaching styles.

Colm Kerrigan

## Root and Blossom

**Peter Abbs**  
**Helnemann Educational Books**  
**£3.80, pp.196, 1976**

Peter Abbs' latest book is a collection of essays centred around his main concerns of 'poetry and education — and the language on which they both depend'. Parts of the volume have appeared elsewhere, and the disparate origins of the material are sometimes apparent.

Nevertheless, Mr Abbs attempts to tie his essays to a broad thesis about Western technological society. He sees the development of the inner, whole person as having been sacrificed to the interests of materialism and commercialism. Subjective experience and the value of historically derived culture are currently undervalued. The young are being corrupted; the consumer society is bad; science is a villain; and our degeneration is revealed in a respect for objectivity, exact knowledge and facts.

As an antidote, Mr Abbs offers the English teacher, who will cultivate 'liberation of the personality through the imagination'. Part priest and part change-agent, the English teacher is seen as a member of a tiny minority whose job is to foster culture, 'the living transmission from one generation to another . . . of symbols'. He must develop in his pupils an awareness of how debased our language has become and cultivate the writing of autobiography and poetry. Through the latter, the individual's subjective response to the world can be externalised. He can attain self-identity, develop values and discover a meaning to life. Clearly, poetry has taken on a religious function.

When the philosophical mood comes upon him, Mr Abbs adopts a frenzied emotional tone and resorts to the kinds of hothouse language he so deplores in advertising. His method is to assert a proposition and then offer similarly assertive quotations from other writers by way of evidence. Generalisation is all. The 'world stretching from New York to Moscow' is artificial and banal, devoid of beauty and diversity. At present, the 'disintegration of the family portends a future with increasing crime, vandalism, schizophrenia, a future characterized by a deep vacuity of "inner" experience and by extraordinary outbursts of violence . . .'

Fortunately, amidst this Romantic rhetoric, Mr Abbs also offers an appreciable selection of essays which deserve the widest possible readership. The section on the teaching of poetry and the course on advertising are imaginative, structured, lucid and practical in their advice. As such, they will be of immense help to all teachers and students of English.

There is a perceptive study of the poetry of R. S. Thomas and Ted Hughes, which must surely take its place in the critical literature. There is, too, a clearly argued plea for creative work in higher-education English courses. There are also many moving, delightful and compelling poems written by pupils and students, and an absorbing analysis of the creative process as revealed through revisions in children's poetry.

The truth is that Mr Abbs' limitations spring from the same source as his strengths: a commitment to a particular area of human experience. Unfortunately, the line between enthusiasm and exaggeration is thin and easily crossed. The initiated and the converted will welcome this book. The unconvinced may well wish that Mr Abbs had a greater sympathy for aesthetic experience which is not achieved through language, that his vision was less parochial, and that he possessed a more tolerant understanding of the values and ideals of other people.

Ernest Theodossin

## English Education and the Radicals:

**1780-1850**

**Harold Silver**  
**Routledge & Kegan Paul**  
**Hardback £3.25. Also in Paperback**

A useful volume in a well known and popular series; it provides a handy introduction to the period before the Government really started to take a controlling hand over popular education. To Professor Silver 'radical' has a very wide connotation. In his first chapter the author looks at people like Tooke, Holyoake and Major Cartwright and their efforts to achieve constitutional reform and bring educational reforms in its wake.

Radicalism takes many forms: from those who wanted wholesale Parliamentary Reform (cf. the Chartists of a later date) to the moderates who simply wanted modest and piecemeal reforms. This division was intensified by the French Revolution. This chapter sets the scene for what follows — chapter 2 studies the work of the radical reformers and the cause of education in the last two decades of the eighteenth century: the foundation of Literary and Philosophic Societies, the Lunar Society of Birmingham and the Dissenting Academies. The influence of Paine and the **Rights of Man** and the French Revolution are briefly discussed.

Then Professor Silver analyses the work of (a) Political Movements e.g. The London Corresponding



Society and the Sheffield Constitutional Society; (b) Men like Francis Place and William Godwin; (c) Journals e.g. **Political Justice** and **Enquirer**.

For the early decades of the nineteenth century the author divides radicals into (a) Middle Class Radicals — for example J. S. Mill, Jeremy Bentham and the Utilitarians; and (b) Working Class Radicals — for example Owen and various journals such as Cobbett's **Register** and societies such as the National Union of Working Classes.

Chapter 5 is devoted to Chartism; apart from its political aims it had other varied and less well-defined ones, for example canvassing support for Mechanics' Institutes. The work of Cooper and the Adult Sunday School Movement is an interesting by-product of Chartism, and also noted. Radicalism and Education at mid-century, still with much emphasis on Chartism, concludes the book.

This book is an interesting introduction to the subject, based largely on (acknowledged) secondary sources, but the keen reader will want to follow up in depth many of the themes noted in this book. I suspect editorial policy has restricted its length. The bibliography and reading list are useful, but unfortunately there is not an index.

P. S. Richards

## **Changing the Primary School — An integrated approach**

**John Blackie**  
**Macmillan — London/Basingstoke**  
**1974. pp.111**

With his wide experience as H.M. Chief inspector of Primary Schools John Blackie surveys the changes in the English primary school and the development of the "integrated day". During a meeting of educationalists from many parts of the world he came to the conclusion that there is a place for this short introductory book, which deals specifically with the process of change, with the reasons of change, with what might and might not be expected of it, with preparation for it, with the conditions that make it possible. The book was written for readers without direct experience of modern English primary practice.

According to Blackie the development of primary education in the United Kingdom has gone further than anywhere else. Further because in the UK several ideas and practices are rejected: the established programme; the fixed subdivided time-table; the assumption that children are not willing learners; the authoritarian relationship between teacher and child.

Is this situation a reality in all British schools? Is it exclusively British? As the Australian Schoenheimer (in **Good schools** — New York — 1972) illustrates, you can find the same rejections in progressive schools all over the world. Anyone wishing to compare the educational systems of different countries has to ask if it is possible to find these ideas not only in British schools but also in the schools of other countries.

The author describes how the changes have their origin in the English educational tradition of abolition of a rigid, centrally imposed system, culminating in the Plowden Report of 1967.

Although it cannot be claimed that research has yet produced a universally acceptable or adequate theory of learning, researchers such as Isaacs, Tolman,

Bruner, Piaget and Inhelder have thrown much light on the process of children's learning. And their researches have indicated that learning, if it is to be successful, must be enjoyable. That influenced primary education. The changes are considered under four headings: informality; choice; initiative; discovery.

Thus the teacher's dais and desk and the rows of children's desks disappear. The most recent school buildings are constructed on some kind of open plan. There is no waiting at the beginning and end of a lesson while the children can find their own books, maps, writing materials, apparatus and tools they need. The children have a wide freedom of choice in what they do and when they do it. The teacher moving about the class, will be discussing with individuals and groups what they are doing and this will lead to suggestions. Such a system demands some well thought-out and carefully kept records. The child's initiative is taken seriously and supported. At the same time he is made to realise that what he proposes will involve systematic study and work. The teacher herself must have initiative too. Finally, Blackie compares the 'discovery method' and the 'teaching method' of learning. He concludes that it is dangerous to polarize these methods. Learning by experience and discovery is interwoven at every point with the influence of the teacher mediated in a variety of ways.

For foreigners this book gives a clear general view of the changes in British primary education. Probably it describes more the process of change than the factual situation in all schools. Especially for teachers working in rigid school systems it is important to read how calmly Blackie describes change in education.

Wim E. Westerman  
Santpoort, Holland

## **The Tutor**

**Keith Blackburn**  
**Heinemann Educational Books**  
**£6.80. pp.369. 1975**

SUCH a book with such a title would have found no reader and no market ten years ago but today the role of tutor has become formalised into a specific school appointment. The role of the teacher as a generic term ceases to sum up specialist aspects of that role; it had been singled out for independent emphasis and ascription. The education world is gradually realising that there is more to being a headmaster, a head of department, a counsellor, a careers teacher, a tutor than skill at teaching as each role demands other, sometimes loosely related, skills for which specialist understanding and training is necessary. The Heinemann Organisation in Schools Series recognises these new needs and 'The Tutor' makes a welcome addition.

Keith Blackburn obviously writes from first-hand experience of counselling, student care and tutoring. If one is looking for research evidence about the nature of personnel management or of the social psychology of group interaction one will search in vain but if guidance for good practice, which does not ignore evidence, is looked for, then here is the place to find it. The structure of the volume is logical. It starts with 'sizing up your school' (a wise consideration!) and goes on to deal with 'meeting the group', 'getting to know' individual pupils, using tutorial time profitably, guiding through adolescence and the making of informed choices, dealing with parents' and pupils' problems, guiding into other sources of help available to the tutor.

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**Subscriptions for one year (six issues) £3 or \$8. Single copies 50p or \$1.50.**

**Cheques should be made out to 'The New Era' and sent to the Hon. Treasurer, William Johnson, 53 Grayshott Road, London, SW11 5TS. UK.**

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# An American University's Response to Underprepared Students

**Ann Cook and Herb Mack**, assistant professors at City University's Brooklyn College in New York City

The role of American universities has altered significantly over the past century. From select institutions serving a small population, colleges have expanded dramatically to meet the demands of an upwardly mobile middle class. At the moment a second major accommodation is underway as minority groups attempt to insure that opportunities in higher education are not closed to them due either to economic conditions or inadequacies of elementary and secondary schools.

The present ferment in American education began initially in the 1960s when numerous assessments of public education demonstrated appalling conditions, particularly in those schools serving minority populations. Despite the effort to improve quality, serious questions remain as to what has been achieved. Large numbers of students continue to reach college age without having attained anywhere near their full potential and without qualifying for college entry through traditional channels.

In New York City, the lack of minority group student admissions was hotly debated within the City Universities — a network of 6 senior and 14 community colleges with a combined population of approximately 250,000. The debate resulted in the establishment of an Open Admissions policy which opened the route to college for all individuals regardless of school record. Theoretically the need for such a policy was temporary, intended to avoid sacrificing a generation of students while lower schools underwent improvement.

Unfortunately, recognition of lower school inadequacies did not imply that solutions existed, nor did it guarantee change would be

swift. Rather, it has become obvious that an immense and long term commitment is involved in order significantly to improve the quality of lower schools. Furthermore, little evidence exists to suggest that an optimistic attitude should be adopted regarding the likelihood of success. As this has become clear, as the realization has grown that the imperfect conditions are unlikely to be altered radically in the foreseeable future, it has become necessary to design new programs at the University level, programs which address the issue of minority group admission in an intellectually, legitimate and rigorous manner.

At Brooklyn College (one of the City's University's six senior colleges) where, in terms of numbers admitted and supportive services provided, a major commitment has been made to work with 'underprepared' students, it is ironic that the very extent of this commitment led to critical weaknesses. The need for a large program (for 6,000 students), to be developed in a short time generated problems. To begin with, the solutions adopted were based on a model of remediation, compensation and counselling. Secondly, not only were programs established and personnel recruited on an emergency basis, but effective communication to ensure faculty understanding and commitment to the task undertaken was extremely difficult. This exacerbated a serious problem — that of faculty attitudes. Many faculty members questioned the legitimacy of enrolling 'underprepared' students, and viewed such moves as 'lowering standards', admitting individuals who were not 'university material'. These beliefs often gave rise to self-fulfilling prophecies.

As long as there was an expectation of failure or an insistence that University courses remain as originally conceived, all the remedial work or guidance counselling were unlikely to be successful for the majority of students. The strengths and talents brought to the college by these students were often ignored or undervalued. A long overdue reassessment of the entire course of study which could have benefited all students was never initiated.



It is within this context that a three year program was planned, admitting its first group of students in September, 1975. Known as the Transitional College, this program has as its target population minority group students who would have been considered candidates for the Open Admissions program at Brooklyn College, but who have not completed secondary school. The students are those who have experienced academic and social difficulties in their school careers. Admission is based on a combination of teacher recommendation, writing sample, interview and test scores. High test scores are not required. Rather, those students who test low, but indicate greater ability in inferential, rather than vocabulary questions, synthesizing rather than word attack skills, are of particular interest.

An initial group of 25 students has been enrolled in a phased entry with the expectation that at the end of a three year period, a fully operational Transitional College will serve approximately 150 students. So structured, it will act as a catalyst and training model to generate a number of other similar manage-

ably sized programs. By enrolling a pre-college population, the Transitional College will begin to tackle the problem of faculty attitudes. The student's first year, will consist of what would otherwise be the final year of secondary school, (for which they will receive a secondary school certificate). During the remaining two years, specially designed courses will be offered, with students entering the college mainstream only after the completion of the entire three year period. If, having had a sufficiently well designed experience, they are able to complete and perhaps excel in this main stream, then such performance should demonstrate to the college community that the population involved is as capable of doing third and fourth year college work as students who enter through normal channels. As faculty are confronted with such students, it is hoped that some of the present scepticism will dissolve.

Whether the Transitional College will be able to overcome negative student feelings and strong faculty doubts will depend largely on the quality of the faculty selected and its commitment to function within a commonly de-



Photo by Sean Hudson



defined educational framework. Those teaching in the program participate regularly in discussions to clarify and identify common strategies, to develop courses and materials and to work out strategies for evaluation and documentation.

For many reasons, including the small size of the student body, individual weekly tutorials and the fact that faculty members choose to teach in the program, student-faculty relations are very close. Students seem to have overcome whatever initial wariness existed and to spend considerable time outside of class in discussions with instructors. Because the program has a particular area set aside for it, a great deal of informal exchange of ideas occurs.

One of the clear mandates of the planning stage has been the development of curriculum materials designed to stimulate, involve and challenge the student population, while at the same time, maintaining a rigorous academic standard. The curriculum has had to take into account the often impressive intellectual capabilities of the student body, the richness of their life experiences, their skill deficiencies and the degree of analytic sophistication with which they come. It has attempted to avoid equating intellectual ability with skill proficiency, or artificially to separate skill needs from course content. Rather, it has focused on creating a synthesis of course content (whatever the discipline), critical thinking, analytic process, and skill development.

It has been agreed that certain common threads will run through the entire course of study. Inductive reasoning is stressed. Specific factual materials, case studies and experiential anecdotes are continually related to broader conceptual frameworks. Materials which emphasize problem solving and which require students to analyze issues in order to reach independent, supportable judgments are being collected. Process, the manner in which the students go about solving problems or reaching solutions, is receiving at least as much emphasis as the solutions themselves. Students are expected to handle

materials which challenge them, which force them to rethink established beliefs and consider ideas of various persuasions. While considerable emphasis is placed on student interest and involvement, rigorous educational standards are being demanded. Teaching is done in a variety of ways including, but certainly not limited to lectures. Simulations, speakers, debates, working parties, panel discussions, visits, field observations, all are utilized. This variety of experiences helps to maintain a high level of student interest as well as to demand a greater involvement and to require students to commit themselves and to defend specific positions on a variety of topics.

Though many of the students have demonstrated deficiencies in the 'basic skill' areas of reading and writing, remediation in these skills is not being taught as disciplines divorced from course content. Rather, the opportunity to improve skills has been integrated into the ongoing structure of each course. Moreover, the customary definition of 'basic skill' has been broadened to include analytic skills — skills in which a vast number of college entrants appear deficient.

Courses which have been specially prepared for the first year's program include: human development, contemporary studies, sociology of employment, urban anthropology, the short story and poetry and drama, with a summer session to include useful math and field biology. Both sociology and contemporary studies include field work experiences as integral aspects of the courses.

Faculty members are required to pay particular attention to teaching and curriculum development, in addition to research and publication. Or, to say this in a different way, the subject of research and publication for this faculty group is the development and testing of materials and ideas and ways in which they are presented to students.

Teaching has been defined in its broadest sense to include tutoring, counselling and group instruction. Each faculty member is responsible for an individual weekly meeting



with his or her students. In this way every student gets to know at least one faculty member extremely well. In addition, weekly seminars attended by all students and faculty are scheduled as are weekly faculty meetings. During the latter, ongoing assessment, planning and analysis of teaching strategies are undertaken. Clearly, such a schedule added to a full teaching assignment requires a committed faculty willing to work overtime.

One consequence of the frequent faculty meetings and close contacts with students is expected to be an exchange of ideas which should, over a period of time, result in the development of inter-disciplinary curriculum. The constant interchange and emphasis on student interests should build an atmosphere in which the ideas discussed can be quickly and meaningfully pursued, and in which materials can be generated and improved for use throughout the college. To achieve the goals described, a three year course of study has been undertaken which requires a considerable amount of field work. All students participate in work-study assignments and in the collection and analysis of oral and visual as well as written evidence.

The unique nature of the program, however, is to be derived not from a specific curriculum, but from the way in which the various courses have been internally designed to promote inquiry by students, to encourage rigorous investigation of subjects which students are, or will become, concerned about.

To achieve one additional goal, to insure that this small program has a much wider catalytic effect, discussions are presently being pursued to arrange practicums in which graduate students receive University credit for participating in supervised 'internships' as teaching assistants in their various disciplines. In this way, a university level teacher training program will be initiated, aimed at producing college faculty specifically prepared to teach their particular field of concentration effectively and imaginatively.

Evaluation of the effectiveness of the program is being emphasized from the outset.

Case histories, collected documents, longitudinal studies, attendance, grades, testing, problems requiring analysis, and other statistical evidence, interviews and observations will be utilized as assessment procedures.

Faculty and students are to be directly involved in determining and monitoring evaluation procedures in order to insure that the efforts are of value to the on-going program rather than simply being external judgments which have limited impact on day to day program activities.

Given the present situation in the College at large, at least minimal success will be achieved if students are able to complete the three year program and then to pursue an educational path of their own choosing.

**In summary**, the Transitional College will address itself to the following concerns:

- the establishment of a program designed to educate 'underprepared' college students in a manner which utilizes the backgrounds and strengths of students while, at the same time, providing a rigorous challenge to these students.
- the need to develop curriculum materials appropriate to the specific academic disciplines, the interests and learning styles of the student population served.
- the designing, developing, testing and application of assessment, evaluation and documentary procedures appropriate to the program undertaken.
- development of rigorous experiential learning situations through the establishment of internship situations integrated with the academic thrust of the college program.
- the problem of training college-level faculty members who, while well versed in their chosen subject specialties, are also skilled teachers capable of teaching under prepared Open Admissions students, able to organize and present material in ways which provoke student curiosity and elicit independent analytic investigation.
- the necessity for multiple, small-sized programs to be established rather than mass programs which attempt to reach 'solutions' designed to effect large numbers of students to show immediate results.

Assuming, that the program survives the uncertainties of New York City's budget crises, results will be of considerable interest to students and college authorities alike.



# New Themes for Education Conference

1975 marked the 50th anniversary of the Dartington Hall Trust, Devonshire, UK, and with the establishment of the Dartington Society to explain and extend the activities of Dartington Hall, an annual series of conferences was inaugurated from 5-9 April 1976.

Recognising that major developments in education generally follow from developments in the range of human disciplines, the conference series is designed to bring together invited contributors whose work lies at the 'growing edge' of the Arts, Sciences and Humanities and can contribute to the improvement and reformulation of educational thought and practice over the next decade or more.

Readers may care to be reminded of other articles in the New Era about Dartington and related themes:

Maurice Ash's *Who are the Progressives Now* reviewed by Antony Weaver, p.136 June 1969.

'Alternatives to School' by Royston Lambert, p.174, July/ August 1972.

'The Elmhursts and Dartington' by Maurice Punch, p.10, Jan./Feb. 1976.

**James Hemming**, London, UK, reports —

Feeling that education was in need of the vitalizing impact of influences from outside itself, as well as from educational theory, the Dartington Society staged a Conference to search out the contemporary themes for educational concern. It was remarkable in both its form and outcome. Remarkable in form because it broke all the rules by concentrating about twenty high-powered lectures into five days (plus workshop sessions and other interludes); remarkable in outcome because, in spite of the pressure, most people found it an exhilarating experience and everyone went home with valuable new insights.

Each of the five days was given its own title: educational progress; new themes from psychology; new themes from the sciences, arts and humanities; new themes from social psychology; and new themes from educational theory. But the exciting thing was the way the really fundamental issues refused to stay within any boundaries but broke through all over the place. Since it is quite impossible to do individual justice in two thousand words or so to the admirable lectures — and those who gave them — I shall try instead to abstract the themes which, as it were, created themselves. Of these, it seemed to me, five were particularly clear and important. They marked, in part, greatly expanded perspectives on old themes and, in two cases, opened up areas in education that have, previously, been almost entirely neglected.

The most useful way to present a brief re-

sumé of the rich and varied material of this Conference would seem to be, then, not to deal with the lectures seriatim, nor with the content day by day, but to outline the five emergent issues, as I see them, and to bring in quotations from, and references to, some of the speakers by way of illustration. This does less than justice to any lecture, but will, I hope, serve to indicate some of the most significant trends brought out by the Conference as a whole.

## 1. The dynamic nature of the educational process

Throughout the Conference, a central theme was that man is a complex being, trying to make sense of the complexities around him. Education's task is to help individual growth through the encounter. This takes us beyond the simple, child-centred concept of education, or the parent-child-teacher triad, or even the child-growing-up-in-a-community standpoint, valuable as all these approaches have been, and still are. What broke through at the Conference was the intricacy and vitality of the total pattern of interaction — potentialities, relationships, situations, settings, experiences, responsibilities — which can formatively influence the growing child.

This perspective made the traditional subject jigsaw seem mechanical and unstimulating, not because of subject content but because of the standardized manner of treatment. Somehow the vitality gets lost and the learners' enthusiasm for learning is diminished. Many speakers, in one way or another, were asking us to bring education to life



for young people, the parents, the teachers, the community. Education ought to be exciting; a life generating influence in every community. We should set out to make it so, to give schools a content of realism.

## **2. Life-long Education**

The days when you could send a child out into the world after school pre-packaged for adult viability have gone for good. Education, as Gabriel Fragniere of the European Cultural Foundation told us, is "Not a closed socializing process, but for life." And life means the whole of life. John Newson demonstrated with films of babies and their mothers how the humanising, exploratory interaction starts from birth. Elizabeth Newson and Barbara Tizard outlined the dynamics of the vital mutual learning of young people and their parents in the context of the home and the community. Other speakers indicated that schooling as a whole was not an end stage but a springboard into life. 'Life,' said Maurice Ash, "is a learning process". It follows that learning is an inescapable task for life. To fail to face it is to be left behind in the evolutionary process and, once interaction with the contemporary world ceases, the individual is cut off from the means to grow.

This may all seem obvious but, in fact, if parents, children and teachers really felt themselves to be learning together, within an on-going life process, the climate of home and school would be transformed, and the 'irrelevant' syllabuses would be in the wastepaper basket. Of all animals, Mark Braham, resident writer at Dartington, pointed out, "Man is the most complex and least complete." Education in home, school and society — life in home, school and society — is about helping to complete individuals as themselves and in alert relationships with the world of people, objects, situations and events around them. This continuing process is what gives life significance and excitement. 'Education,' said Frank Musgrove "is movement across boundaries." That sums up the open approach to education with which the Conference was concerned. The movement is from area to area, from experience to experience, and from year to year. The movement starts

with the grasping hands and searching eyes of the tiny baby and ends only with the last breath. In between are all the possibilities of being and becoming. This process needs continuous servicing by educational opportunities at every stage of life.

## **3. Personal Development**

It may seem a truism that education's primary purpose is personal development but many speakers seemed to feel that, as yet, education is neither personal enough nor sufficiently concerned with the processes of development. Young people are fitted into curricula rather than the curricula being fitted to them, even though the students have a certain amount of choice in subject selection. The Conference brought out the inadequacy of the traditional secondary school curriculum at two points in particular: neglect of the many-sidedness of every human being, and the persisting failure to meet the personal needs at school of those who cannot play the academic game, so that the very educational system which exists to develop their powers and confidence actually destroys them. Mention was also made of the boredom of able young people who find their chosen subjects unrewarding, but this aspect of the depersonalized curriculum will not be taken further here.

Sir Alec Clegg gave much of his attention to the meaninglessness of standardized curricula for those who could not achieve or grow through them. The generation of a sense of personal inadequacy was also underscored by the Report of Spencer Millham on 1,200 young men who had got into trouble with the law. If we put those two papers together, we are left with the conclusion that our educational system is steadily manufacturing an anti-social population by leaving a large number of our young males with a sense of rejection and inferiority.

How far are hooliganism and crime a compensation for a sense of social rejection? And how far do the schools contribute to this? Sir Alec quoted one young man as saying: "Well, you've got to make your mark somehow, haven't you?" Spencer Millham's sam-



ple gave quotation after quotation with the same message. For example, "They're not bothered about teaching people like me," and "I used to go to school and act out. I got no kick out of the lessons."

The emphasis of the Conference was that we should take personal development through education really seriously. What sort of person is **this** child? What are **his** potentialities for development? How can we provide an educational milieu that is welcoming to every child as a person and appropriate to bringing out **his** positive potentialities and building **his** confidence and competence?

"If a child has no intrinsic sense of value, how can he set himself goals?" asked Elizabeth Newson. Goalless young males with no sense of intrinsic value are today a threat to social order around the world, as well as to themselves. To counteract this, education should be a humanising process which offers rewarding, formative experience at every stage. We fail in this provision at our peril, as well as at the cost of terrible human waste.

#### 4. Balance in Education

It is now plain that education in general, and secondary and tertiary education in particular, are hopelessly biassed towards the objective, logical, intellectual side. Education of the subjective, intuitional and aesthetic aspects of personality, in contrast, is, for the most part, desperately thin. This might be called the missing factor in education, which results in lop-sided curricula, low motivation, and distorted personality development.

Educational innovators have been saying this in their various ways all through history, from Mencius in the third century BC, but the mechanists have always managed to keep in charge so that we are still left in the present century with what Matthew Arnold, writing in the last one, described as "over-taxed heads and palsied hearts". However, recent research in both the USA and the USSR provides a firm physiological basis for giving the intuitive, synthesizing, artistic modes of the mind as much educational attention as the logical, analytic, linguistic mode — the mode

with which traditional education has been excessively absorbed. Action towards a better balance is now imperative.

The need for a better balance in education was expressed in many different ways during the Conference with Alvin Lishman presenting the physiological picture and Liam Hudson giving an account of further investigation into convergent and divergent styles of mind. Incidentally, the physiological and psychological descriptions of man's varying propensities interlock, and open up fascinating fields for research.

The current physiological situation must be dealt with at some length because of its recent emergence, and because of its widespread implications for the content and practice of education. Until the 1960s the two hemispheres of the cerebral cortex — independent apart from a thick cable of communicating nerve fibres — were thought to be more or less duplicates of one another, although the left hemisphere, which contains the speech centres, was held to be the dominant one. Then work on epilepsy led to the severing of the interconnecting cable (the corpus callosum) in some patients and, gradually, a new map of brain function emerged. Neither hemisphere is dominant; each specializes in certain functions; the efficient operation of the brain in dealing with the environment results from the balanced, reciprocating activities of the two hemispheres.

Without going into details, we may say that the left hemisphere is equipped to handle the logical, analytic, one-at-a-time aspects of experience and response, while the right hemisphere deals with the intuitional, synthetic, all-at-once responses. Each mode is as necessary as the other to competent, complete living: when totting up a bill, we are drawing upon left-hemisphere function; recognizing a face is a task for the right hemisphere. Speech is left-hemisphere so far as verbal content is concerned, while the right hemisphere mediates inflexion and rhythm (which may account for the dead flatness of much academic lecturing!) Any individual may be a left-hemisphere dominant or a right-hemis-



phere dominant type. But, in either, the whole brain should be educated to function appropriately.

Unfortunately, the typical secondary curriculum under-educates right-hemisphere functions and constantly reinforces left-hemisphere functions. The consequences are likely to be that young people of a right-hemisphere dominant type find their secondary schools alien to their natures, while left-hemisphere dominants are under risk of ending up with their capacity for total response to experience seriously inhibited. R. D. Laing told of a University professor who said: "I told my feelings to push off years ago and I've never heard from them since."

To take proper account of what we now know of brain function requires revolutionary changes in education. We have to aim, as James Henderson stressed, for "a balanced partnership of being and knowing". Research into our two hemispheres gives us, to quote Alvin Lishman: "scientific support for a more diversified curriculum". "Alter brain functioning," said Peter Fenwick, "and you alter the world."

## 5. Education as Expansion of Consciousness

To a remarkable extent, this theme, taking on many different aspects, ran right through the Conference. The modern world needs people who are more aware of themselves, more aware of others, more aware of the society around them and more aware of the world. All good education, the speakers seemed to be saying, is about expanding consciousness and reaching a point of maturity when the dominance of ego compulsions gives way to self-understanding, social involvement, and deep perception of our human reality. Sir Alec Clegg called for the education of the sensitive mind, "Art", said Paul Oliver, "is about expanding consciousness." Robin Hodgkin talked of the potency of symbols in extending awareness. Maurice Goldsmith spoke of the need to resolve the conflict between science (out there) and the subjective world (in here). "Consciousness," said James Henderson, "is the ultimate datum." Lionel Elvin called for an alert consciousness of

one's productive role, a livelier awareness of the needs of poor nations and "a better world unity". Peter Fenwick summed up his list of educational aims: "To teach aspects of culture which lead to cosmic consciousness."

The interesting point was that this encounter with the theme of consciousness was not esoteric; it was related to skill, work, relationships, the total business of living. Its message seemed to be that education must now take fully into account the sensitive, subjective, perceptive elements of human experience. As a whole, the Conference was like a cleansing wind through the educational fustiness of our time. It presented huge tasks to be done, but in a climate of reality and hope — because it put humanity back into the centre of the educational stage.

The following were among the contributors:

**Maurice Ash**, Chairman of the Dartington Hall Trust.

**Sir Alec Clegg**, former Director of Education for the West Riding of Yorkshire.

**Lionel Elvin**, formerly Director Institute of Education, University of London.

**Peter Fenwick**, Lecturer and Consultant, Institute of Psychiatry, University of London.

**Maurice Goldsmith**, Director of the Science Policy Foundation, London.

**James Henderson**, Chairman of the World Education Fellowship, Senior Lecturer, Institute of Education, University of London.

**Robin Hodgkin**, Lecturer, Department of Educational Studies, Oxford University.

**Liam Hudson**, Director, Research Unit on Intellectual Development, University of Edinburgh.

**R. D. Laing**, Psychiatrist, Author.

**Alvin Lisham**, Reader in Neuro Psychiatry, Institute of Psychiatry, University of London.

**Spencer Millham**, Director, Dartington Social Research Unit.

**Frank Musgrove**, Sarah Fielden Professor of Education, University of Manchester.

**Elizabeth and John Newson**, Directors, Child Development Research Unit, University of Nottingham.

**Barbara Tizard**, Dr Barnardo Senior Research Fellow, Thomas Coram Research Unit, University of London.

**Mark Braham**, chairman of the conference.

Further particulars may be obtained from **Florence Burton**, Secretary, The Dartington Society, The Eimhirst Centre, Dartington Hall, Totnes, Devon, TQ9 6EJ, UK.

The prospective conference dates for 1977 are 17-22 April and the topic will be 'Alternatives for Humanity.'



# Obituary

**Dr A. P. RAMUNAS**, born in Lithuania 31 December 1910, died in Ottawa 11 May 1974. Professor of Education, Psychology and Comparative Linguistics, University of Ottawa.

**President of the Canadian Section of the WEF.**

A memorial tribute by his successor Dr Lionel Desjarlais.

Any one who knew the late Dr Ramunas realizes like I do that it is impossible to commemorate him and his work in terms of any existing concrete categories. Like a brilliant diamond, the many facets of his person radiated light and fire in all directions and one must be thankful if one is only capable of capturing, so as to speak, a simple ray. That, I have tried to do. I hope I do him no injustice in thus considering only one manifestation of his uniqueness and greatness.

For approximately twenty-five years I had known Dr Ramunas, first as one of his students then as one of his colleagues with whom I worked very closely especially in the last years of his life while he was Vice-Dean of the Faculty of Education.

Though I constantly marvelled at his charismatic approach to contemporary issues, at his all-embracing scholarship and was always deeply moved and inspired by the magnetism of his dynamic personality he especially came through to me as a **prophet** ever since the first day I had the privilege of meeting him and engaging in serious conversation with him. When I say 'a prophet', I do want to go beyond the popular conceptions of fortune telling, clairvoyance and divination. I want to refer to the great prophets of the **Old Testament** and draw from such models a few points of reference which I would like to use to help me better understand the man we all loved and whom we so deeply regret.

In the book of the **Old Testament** known as 'The Prophets', one meets sixteen people recognized as prophets. You may or may not remember their names. But if you have paid any attention at all to this section of the **Bible** you will have realized that God's prophets were first and above all the teachers 'par excellence' of their times. I do not hesitate to state at this time that the generations of students who knew Dr Ramunas and his numerous audience throughout the world readily recognized him as the teacher 'par excellence' of his times.

Students of the Holy Scriptures cannot but feel overwhelmed on their first contact with the **Book of Prophets**, for various reasons. The prophets performed strange and unusual deeds, they spoke in poetic forms. At times, they appeared to be somewhat incoherent for they depended upon their listening audience to fill in the gaps in their discourse. They inspired, they chastised, they encouraged, they were compassionate and they rebuked. Courage and forcefulness characterized their doings. They used parables, figurative and symbolic speech, fantasmagorical invocations and they were all marked by special charismas. For any and most of Dr Ramunas's former students does not this brief description ring a bell?

But let us go a little further in our effort to understand the tremendous impact Dr Ramunas exerted on his

times far and wide at home and abroad in the East and in the West.

Prophets possessed an amazing sense and awareness of history. Dr Ramunas was no exception. Dr Ramunas was acutely aware of history and its importance in uncovering and identifying currents and cross currents shaping world thought and civilization. Like a towering giant his vision encompassed the past, the present and the future so much more than would be the case of normal people.

On practically any topic, his command of history made it seem child play to trace the evolution and growth of an idea or a branch of knowledge from its origins to the present times and from then on to contemporary influences and scholars and then with brilliant insights he would in a most scholarly manner speculate on the possible directions that particular branch of knowledge was heading for. In this, was he not akin to the prophets for like the prophets for whom historical awareness was of primary importance and who would startle his audiences with the most meaningful interpretations of human endeavour in an amazing number of fields. I believe that when he started lecturing in Canada, he was quick to notice our deficiencies in history (European and world history) and that is why he placed so much emphasis on the historical foundations of education in the early years of his teaching. His methodological key to the understanding of history was an epoch-making document still greatly used by students in search for the philosophical, sociological and historical foundations of education and of life.



Before anyone in North America was even mentioning the concept of existentialism in education, Dr Ramunas in his lectures of the early 40s was already identifying the forces of existentialism emerging from phenomenology and moving towards ontologism and axiologism. Value-centured education is only recently the central



topic of much of the educational literature coming off the press. Yet many years ago, it was a prime concern with the great teacher that was Dr Ramunas. Many of us will remember that he was so far ahead of his times that when he tried to publish his famous work on **Dialogue between Rome and Russia**, he was branded a dreamer. It was finally published, however, and soon after the world was learning through the public media that concrete steps were being taken for a rapprochement between the Iron Curtain countries and Rome. Like the prophets, Dr Ramunas was a man of great vision. His writings are studded with prophetic statements concerning man, nations and the world.

His concept of man as "created to the image and resemblance of God" was fundamental to all his teachings. He understood at the level of the angels the meaning of the words "image and resemblance of God". He would mercilessly slay any ideologies which threatened the greatness and dignity and the harmony of growth and development of man. His assessment of the conditions, past, present and future under which man might achieve the perfection of his being paved the way for brilliant statements that remain as luminous guidelines for mankind. His masterpiece in this was, I believe, his book on **Development of the Whole Man Through Physical Education**. Physical Education was only an excuse, a covering for publishing a book which presented a philosophy of man and of living which was acclaimed the world over.

Dr Ramunas's attachment to and understanding of Canada, his adopted country and nation, was, indeed, most noteworthy. One finds in his writings numerous statements that reflected his profound and sincere love of his adopted country Canada. No Canadian understood Canada, its inner conflicts, its struggles, its ideals and aspirations nor expressed these in a more vivid and lucid style than Dr Ramunas.

Sometimes people were heard to say that they could not always follow Dr Ramunas's talks. At times, his style was somewhat apocalyptic. Only people, and there are very few, whose lives are lived on the level of the ineffable and the sublime can resort to imagery and symbolism to describe their experiences as he did. This was certainly very characteristic of the prophets of old.

Like the prophets he was not always direct. One had to penetrate into what linguistics would call the deep structures of this statement.

When, for example, he speaks about "a person without society and society without a person" he is hoping we shall understand that such an unbalance is capable of destroying our lives and civilization, and that we shall act consequently. It is a form of warning against the dangers of anarchy and collectivism.

He was very sensitive to the dangers that threatened man. "The world to-day is walking between existence and non-existence, self actualization and self-annihilation, peace and precipice." This small sentence is charged with prophetic meanings and hides the dangerous implications of man's freedom to choose if man is not guided by the highest values.

Like the prophets, he would plead for peace and harmony. In so many of his talks and writings do we come across statements wherein he is asking nations to open their minds and hearts to one another and to inaugurate the era of an integrated world-wide planetary humanism. The Eastern world specifically Russia and China was of great concern to him. It is a constant theme with many variations in his writings and speeches. When Dr Ramunas spoke about the people

of Russia with heart-felt compassion, you could almost envision Christ in that moment of the **New Testament**, when he was looking at Jerusalem and saying "miseror turbe". I would like to recall one statement among many: "The integration of Russia into a United Europe and the people's Republic of China into a global community is one of the key problems of world politics of world education and of world culture."

He lived in the hope of an everlasting reconciliation between the East and the West. It was like an obsession with him so clearly did he see this as a **sine qua non** condition of world peace. However, in his vision of mankind's future he could not refrain from expressing his fears for a nuclear encounter which would affect the whole world. And yet, his confidence and faith in God's love for all of us always made him see these future times of great suffering and human agony culminate into a rediscovery of the Kingdom of Divine Truth and of "whole, wholesome and holy living". In this attitude, he was not unlike the great prophet Ezechiel whose book ends with very consoling and comforting perspectives and the reconstruction of the Temple.

His knowledge of history and of the dynamics of human nature bring him to predict that within 50 to 100 years Russia can become the greatest moral and spiritual power in the world.

Like the prophets he often rebuked severely his contemporaries for their blind complacency in societal conditions that could do nought but lead to world disaster and catastrophe. One will certainly remember how he would talk about the underdevelopment of the Western world. "It was overgrown not developed." "It has nuclear arms, power and highly sophisticated weapons, but it is underdeveloped emotionally, intellectually, morally and spiritually and because of that it can not meet the challenges of the coming decades". "The Western post-Christian civilization is disintegrating from within". Or again, he would say: "Should the West remain all the time before the eyes of the East and the non-Christian majority of mankind as a nuclear giant and a spiritual pygmy?" We could go on and on quoting similar statements but let us hope that we of the West be sufficiently receptive of the message he so forcefully left with us.

If in Dr Ramunas one could find many characteristics of prophets, there was yet one trait which was fundamental to all others and which with the old prophets was considered as the trade mark, the distinguishing feature and that was being a man of God, a holy and religious man. Dr Ramunas's sense of the divine was the Alpha and the Omega of all his works. It came through all his writings with conviction and sincerity. It was the source of his inspiration, of his courage and of his compassion for mankind. It was the foundation of the necessity and primacy of spiritual values in human existence which permeated his teaching in both spoken and written form. His ideal of self-actualization and achieving the plenitude of being found its ultimate expression in Christ, the perfect personality. In no way can any one understand Dr Ramunas's teachings outside of the context of religious convictions. He never feared to affirm them in the face of the world. He had the faith of the saints, the hope of the martyrs and the love of Christ.

We had a prophet in our midst and because he was a prophet he is still with us. His messages will live on through his writings, his disciples and through the WEF.



In Leslie Smith's absence from London and imminent departure for Australia for the autumn term I have been asked to write these introductory notes. From the hub of the IDEAS component of this issue lines radiate to the NEW ERA "wheel of articles" which surround it.

Jo Kelly, though she writes of English, is concerned with the use of the mother tongue whichever one is spoken by our readers. Her quotations, from the writings of children who have failed the 11 plus secondary entrance exam, corroborate the trust and vision of Cook and Mack's attempts to cater for underprepared students across the Atlantic (p.122). Her precise statement: "Language, like knowledge, must be made personal. It must be used seriously, constantly referred to the touchstone of experience" (p.142) illuminates James Hemming's remark (p.127) that "education's primary purpose is personal development" for she shows that it is not quite a matter of people fitting into the curricula or vice versa, but a mutual interplay between the two.

Ian Bartlett's historical account of the teaching of music is rooted in England and his strictures on the emphasis on rational development (p.132) is of course a feature of the European legacy the limitations of which have been well understood by WEF readers in India, not to mention such people as the late Prof. Inatomi of Japan.

Colin Ward's lament (p.145) that "when we look at the environment through the spectacles of school subjects . . . it is painfully obvious that the affective relationship . . . is neglected" re-inforces the view that the formal teaching style of Neville Bennett's sponsors do little to provide, in Joan Dean's words (p.157) "first hand experience to furnish images for thinking, talking and interpreting." John Ellis sagaciously and effectively sums up (p.147).

Antony Weaver

## The Expressive Arts in Education

### 1. Music—in England and Hungary

Ian Bartlett, Goldsmiths' College, London

IT CANNOT be a cause of great surprise that such an apparently useless phenomenon as music, the very meaning of which is still shrouded in mystery and the object of controversy, should hold such a tenuous place in our educational system. Since the Renaissance at least, the bias in Western European education has been strongly towards the creation of the rational man, equipped above all with the basic tools of survival, literacy and numeracy. A subject which neither operates through the communication of verbal concepts and defies literal interpretation, nor offers security through logical processes of thought such as are inherent in mathematics and science, is not accommodated in the curriculum without difficulty. Resistance to it will be strong, particularly in those who have

failed to transcend the common limitations of their own school experience. Its full acceptance poses physical as well as theoretical problems. It has seemed, for many, safer and easier to ignore music as far as possible, rather than to take it seriously.

Although there are schools of thought which would deny that music is a language of the emotions, there has been a fairly wide consensus that, at least in part, it is concerned with the expression and communication of human feelings and experience, and that the musically responsive apprehend the essence of what it has to convey by a process which might be called empathy. A considerable majority would probably admit that musical stimuli are capable of generating quite powerful, even overwhelming emotional reactions,



which are ultimately cathartic in their effect. Music often creates a heightened sense of well-being, or in less happy circumstances, it can act as a profound source of consolation.

The relationship of music with our irrational, instinctive drives rather than with the controlled, intellectual side of our mental life, has probably militated further against the ready acceptance of music. The need to feel in control of one's own emotions and impulses, and indeed, not to be confronted too openly with those of one's acquaintances, may be a particularly common aspect of the Anglo-Saxon character. This temperamental inhibition has manifested itself in various ways, some not easily pin-pointed, others more obvious. Boswell was soon rebuked on an occasion when he responded to a musical experience in a manner his companion felt to be excessively spontaneous and enthusiastic. "Sir", exclaimed Dr Johnson, "I should never listen to music if it made me feel such a fool."

Yet, in the more remote background of our culture, music was afforded a high place in classical Greek education through its close association with words, especially in the context of drama and national song, and important moral values became attached to it. The belief that the numerical ratios and proportions embodied in acoustics and which determine the physical nature of music, offer an earthly reflection of the ultimate order of the universe, further enhanced its status. An understanding of music guided by the insight to be gained from practical experience was regarded as a prerequisite for the man who aspired to wisdom and the highest philosophy.

In pre-Reformation England, the virtual monopoly of education exerted by the monastic and cathedral schools with their commitment to the liturgy and chant of the Catholic Church, guaranteed a secure place for musical training as an integral part of education, so that the function assigned to music by St Augustine in the fifth century as "an inspiring intermediary between God and man" was accepted for a thousand years without question. The inclusion of music in the 'quadrivium', the scientific group of subjects in the so-called 'Seven Liberal Arts' studied in Higher Education, lent it further prestige

throughout the Middle Ages.

With the upheavals of the Reformation, the related changes in established religious practice, and in particular the Acts for the Dissolution of the Monasteries of 1536 and 1539 which led to the separation of the surviving 'song schools' from the rapidly growing grammar schools, music retained a place in education, but it no longer enjoyed the privileged position it had done so long as it was regarded as a vital adjunct to the liturgy. On the other hand, the impact of Renaissance ideals had begun to influence English thought. Especially after the appearance in 1561 of Hoby's translation of Castiglione's widely influential book **The Courtier**, there was every encouragement for our cultural leaders to follow Castiglione in attaching considerable importance to the cultivation of music and the need to equip the educated man to take part in it.

It is interesting to note that just as a structure of English education was being created which begins to resemble the one we inherited in the twentieth century, so the fundamental attitudes emerging in the late sixteenth and seventeenth centuries towards music in the curriculum, bear more than a passing resemblance to those generally prevailing in our time. Outstanding figures such as Mulcaster, Headmaster of Merchant Taylor's School and later of St Paul's, readily accepted Castiglione's position. Mulcaster declared towards the end of Elizabeth's reign, "for my own part, I cannot forbear to place music among the most valuable means in the upbringing of the young". John Howe of Christ's Hospital School also valued highly the contribution of vocal and instrumental tuition to the process of education. Yet even in foundations like his, which took the very unusual step of appointing a full-time music master in 1552, there is an evident reluctance to regard the profession of musician as a worthy one — a view which may well have stemmed from reservations expressed by Aristotle. The Governors made it clear in 1569 that they did not approve of boys leaving to become apprenticed to musicians unless they were "blinde or lame and not able to be put to other trades". Where music was concerned, even for the products of a charitable institu-



tion, a legitimate gentlemanly pursuit had to be clearly distinguished from a questionable professional commitment.

Although the use of singing as a mere aid to distinct elocution and the correct pronunciation of Latin and Greek was sometimes recommended, (a return to the 'practical wisdom' of the Romans who saw music as a means to rhetoric), the widely approved place for music was as a pleasant diversion and relaxation from 'serious studies'. This position is confirmed by Milton in his **Tractate upon Education** (1644) where he recommends the use of instrumental as well as vocal music, but like many of his predecessors, stresses its recreational qualities. The practical consequences were that, until the nineteenth century, the vitality of English musical life depended much less on the sustenance it drew from general educational practice than on the enthusiasm and initiative of those sections of the community who not only valued music, but could afford to cultivate it themselves.

Various rationalisations were projected during the eighteenth and nineteenth centuries for the rejection of music as an important element in education. The attitude promoted initially by Locke in an amusing diatribe at the end of the seventeenth century was to become fashionable. "A hand upon some instrument is mightily valued by some, but music wastes so much of a young man's time to gain but a moderate skill in it, and engages him often in such odd company, that many think it better spared; and I have among men of parts and business so seldom heard anyone commended or esteemed for having an excellency in music, that amongst all those things that ever came into the list of accomplishments, I think I may give it last place."

Locke's influence is obviously detectable more than fifty years later in a letter from a widely read and influential collection written by Lord Chesterfield to his (natural) son, who was evidently enjoying exposure to music in Italy during his Grand Tour. "If you must indulge in music, by all means hire people to entertain you, but on no account should you take part yourself. To do so puts a gentleman in a highly frivolous and contemptible light

and takes you into bad company, and wastes a good deal of time which might be better employed. I hope no son of mine will ever be seen tramping the streets with a violin case under his arm."

By the mid-nineteenth century, the low esteem in which music was held in some educational circles is reflected in an observation attributed to a Cambridge don: "music is not a bad amusement I suppose, for those who cannot afford to hunt". Another tutor responded to a request from a student for permission to change his course from classics to music with the query "do you also propose to take dancing lessons my boy?" These entrenched attitudes have continued to rebound from the walls of prejudice up to our own day, though fortunately, with an ever diminishing impact.

By the eighteen-forties however, a remarkable combination of impulses had already gained a footing for music in the early stages of the growth of our State system of education. A number of enterprising and far-sighted leaders of the movement for education had returned from visits to various continental schools highly impressed by the keenness of response, enthusiasm and alertness of mind which pervaded the singing classes they had witnessed. As a result, music was granted an important place in the curriculum of the first "Training Institution for Teachers" at Battersea in London, and the beneficial impact of music was soon felt in the schools. These developments coincided with a flowering of choral activity in the community at large, the effect of which was to strengthen further the position of music in education. Even so, it was only after protests had been registered at the omission of music from the first draft of the 1870 Education Bill, that it was specifically included in the terms of the Act. While the intrinsic qualities of musical experience were becoming more widely recognised, a considerable measure of the support came from those who conceived of music, consciously or otherwise, in relation to its capacity to enhance the appeal and strengthen the emotional force of Christian morality and belief. Some of the texts, which were not uncommonly in use during this period, aiming to 'improve' and inspire awe (or even fear)



in impressionable minds, make disturbing reading.

The long-established, and in some respects wonderfully fruitful and creative association between music and religion, still survives in a much diluted, and often counter-productive form, in what remains of formal religious observation in schools today. But fortunately, the claims made on behalf of music by educationists this century are no longer so dependent on extrinsic factors. With changing educational priorities, music has been valued more and more as a medium of self-expression or creative exploration, for the obvious personal satisfaction which can be derived from it, as a gateway to an amazingly rich and absorbing cultural heritage, transcending national barriers and approachable at many different levels, and above all perhaps, for its unique power as a unifying force in the community.

The social significance of music cannot be stressed too much. The singing class, the choir, the instrumental ensemble, the orchestra, the band, all provide invaluable opportunities for the submerging of personal identities and the utilisation of particular talents in the service of the group. The psychological and emotional rewards to the individual which can be the result of close involvement in a creative enterprise, are ultimately beneficial to society, for participation acts as a stabilising force in the relations between each individual and his social environment. When music is also combined with the other expressive arts, above all in opera, the capacity of the arts to bring people together, and the sense of fulfilment which stems from their unified impact, are seen in the highest degree.

In official reports on Education from Hadow in 1926 for example, through to Newsom and Plowden in the nineteen-sixties, enlightened opinion seems to recognise the merits of music's claim to be a beneficial and potent force in the lives of the young. Newsom emphasised this view by quoting verbatim from an assessment made by a member of his Commission. "The most remarkable feature of the school was its vigorous musical life. The headmaster throws himself wholeheartedly into this . . . because he has a great

belief in music as a communal activity, which brings together not only members of his staff and boys, but also the staff and girls of the sister school on the same site. Together they run a mixed school band and a mixed choir. I watched the head give a trombone lesson to a little group of four boys from the lowest second year form. He obtained from them a remarkable degree of concentration and hard work inspired by enthusiasm. Some of the academically least able boys find a place both in the choir and band."<sup>1</sup>

From time to time, accounts appear in the national press and in educational journals of the remarkable effect which imaginative and committed use of music can have in schools, even when exceptional difficulties are being encountered. An example from a Manchester Junior School was reported last year. In this case, music was adopted as an almost desperate last resort in an attempt to raise the low morale, and if possible, mitigate the serious social and academic problems of the school. "It is evident that **through music**, a sense of purpose and cohesion, and the will to pursue excellence has been regained. The school is proud of its music, and with good reason, because it was through music-making together that the school found a new identity and began to pick itself up from the aftermath of a wave of immigration that had swept it to near disaster."<sup>2</sup>

In addition to the contribution music can make in ordinary schools, there is a growing awareness of the important therapeutic role it can play in the realm of special education. The power of music to evoke responses in the listener which do not need to be articulated, as well as practical musical activity in its many varied forms, are being used to help the whole range of the mentally and physically handicapped. Experimental work has proved convincingly that music can assist in the remedial treatment of the educationally sub-normal, while autistic children at one extreme, and children suffering from severe physical disadvantages at the other, can benefit positively from carefully ordered and appropriate musical experiences.<sup>3</sup>

However, when the position of music in our educational system as a whole is examined, it is evident that the recognition which



it has been afforded in national deliberations at the highest level as reflected in official documents, often bears no relation to the actual experience of many children in schools. Striking contrasts are to be found between one school or area and another in the actual provision for music and the opportunities for musical development offered. In Primary schools in particular, parents can only exceptionally expect their children to receive a regular, progressively structured and competently taught introduction to music. There is frequently not only an absence of the necessary vision, but also of the means to carry out such a programme. The responsibility for this must be shared by all sections of our educational service. One result as far as music is concerned is "the scandal of the untapped talent in this country's children" in the words of Miss Margaret Maden, Head of Islington Green School in a recent broadcast.<sup>4</sup> Eric Olgivie, Director of Nene College, and an ex-primary school head teacher has pleaded "Someone must draw attention to the shortage of music teachers. Nobody seems to care."<sup>5</sup>

The Newsom Report did highlight the poor provision of accommodation for music in the majority of secondary schools. Its widely-publicised views may well have contributed to the improvements of the last decade. The way in which resources are allocated is determined, of course, by the decisions of head teachers and local authority administrators, yet it is clear that many of those involved have only a very hazy conception of the potential value of subjects like music, which are mentally pigeon-holed among the hobbies, worthy pastimes and leisure activities. A Schools Council Project Report on **The Arts and the Adolescent** has observed that "the heads seemed to have distinctly limited ideas about the function of the arts in education. Although many of them genuinely felt that the arts had a part to play and felt impelled to support the efforts of their arts teachers, in practice they were inclined to treat the arts as valuable spare-time activities, as useful for special occasions, or simply as service departments."<sup>6</sup>

In the days when the 11+ examination for entry to secondary schools exerted a universal influence, if not control, over the character

and aims of Primary work, it was frequently said that when schools were freed from the bonds of that pernicious straitjacket, then full justice could at last be done to the subjects like music. So far there is little evidence to justify that optimism. There are those with a life-time's experience behind them, who judge the present situation for the average child to be in many respects rather worse than it was. The gradual demise of the 11+ examination has, if anything, coincided with the widespread introduction of French into the curriculum rather than the exploitation of the chance to make musical opportunities more readily available. It is at this point that an approach must be made to the basic question which this article is concerned to raise, and which the preceding historical and contemporary references have attempted to place in context.

After a ten-year research project into the effects of French teaching in Primary schools, the National Foundation for Educational Research argued that there was little if any advantage to be gained by starting French at eight rather than eleven.<sup>7</sup> This conclusion only confirmed the fears and observations of many modern language teachers, but as was to be expected, the report provoked a barrage of criticism, not the least from the Nuffield Foundation team who had been very much involved with the preparation and publication of materials for use in Primary French teaching. It is far from the purpose here to enter into that controversy, but one of the fundamental objections raised by Nuffield to the NFER report is of the greatest relevance to the main theme of this article.

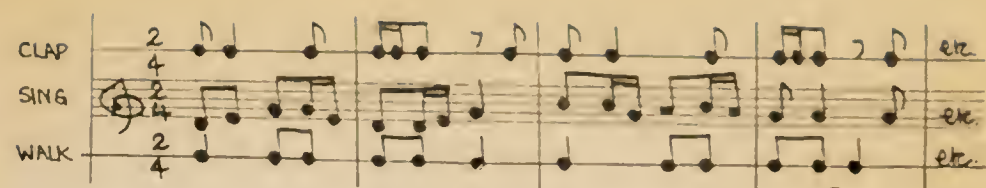
Nuffield asserted that "the evaluation of Primary French did not ask all the right questions because these went far beyond those related to a single, subject-based activity."<sup>8</sup> Now it is fairly well known among music educationists in this country, but not, it is suspected, among others preoccupied with different or seemingly wider aspects of education, that research carried out mainly but not exclusively in Hungary, has already revealed that the benefits to be derived from a carefully structured and comprehensive music programme at Nursery and Primary levels extend much further than anything that can be



assessed purely in terms of the acquisition of musical skills. Moreover, these research findings make nonsense of the dichotomy which has traditionally been assumed to exist between the acquisition of the basic skills, the 'three R's', and the study of fringe, 'special' subjects like music. Most teachers take it for granted that the more attention paid to the arts subjects, the less progress will be made in the 'academic' subjects. The opposite can be the case. The Hungarian results suggest that, far from detracting from achievement in the traditional 'core' subjects, appropriate music teaching helps to equip children with skills which are of the greatest relevance in their coming to terms with, among other things, reading, writing and arithmetic.

Hungarian music teaching is based on a flexible but meticulously structured and comprehensive method developed by Zoltán Kodály the distinguished composer, folk music authority and teacher. It has developed steadily over the last twenty-five years and is now well established in over a hundred elementary schools in Hungary which are designated 'Music Primary Schools'. These schools are not confined to the specially talented in music. The only essential differences between them and others is that **one hour each day** on average is devoted to music by each class, and the programme is sustained by the appointment of the necessary Kodály-trained teachers. It must be made clear that the extensive musical content in the curriculum is not achieved by reducing the time normally given to other activities, but by extending the school day by about three-quarters of an hour. Music thus becomes once again, **normal** rather than 'special' and is placed firmly at the centre, rather than outside, or on the periphery of the curriculum.

Some idea of the specifically musical skills taken for granted at the twelve-year-old stage, and demonstrating the acquired capacity for mental and muscular co-ordination, can be gleaned from the following example. The pupil sings a known melody accompanying himself with a clapped ostinato figure and walking in yet another independent rhythm:-



This is not the place for a detailed review of the Kodály method, but it should perhaps be noted that few, if any, of the elements in it are new or original. It is a marvellously conceived synthesis of techniques and ideas drawn from varied sources. Its principles are, firstly, that the foundation of all musical development is laid through singing, especially of the folksong repertoire in which the child's own spoken language is used in intimate conjunction with music; that action songs, movement and dance should be closely integrated into the music programme; that music must be taught regularly, skilfully and from the earliest possible age if its potential benefits are to be realised; that musical literacy is as desirable as verbal literacy and can be acquired by **all** normal children; finally (and perhaps ironically) that the most effective means by which aural security and 'inner hearing' (the sine qua non of true musical literacy) can be achieved, is through the use of 'relative solmisation' or tonic sol-fa to which Kodály's attention was initially drawn during visits to England in the nineteen-twenties and thirties.

The startling Hungarian evidence concerning the marked effects of the Music Primary School curriculum on learning processes was first published in England as long ago as 1966.<sup>9</sup> A research project carried out by Gábor Friss in conjunction with Edith S. Molnár of the Hungarian Scientific Institute of Teaching, revealed that in comparison with the control classes in ordinary schools, which were carefully chosen to represent similar social groups, the music pupils at the ages of eleven and thirteen scored significantly higher marks in tests over a wide spectrum of intellectual abilities. The areas covered included the development of arithmetrical concepts, the comprehension of short literary passages, the ability to memorize written material, reasoning capacity and the richness of emotional range demonstrated by the children in their use of language. The extent



of the active participation by Music Primary pupils in the various learning situations observed and analysed during the research programme was also considerably greater. In a separate survey, psychological and anthropometric tests were given to children in the five to seven age-groups attending Music Kindergarten and Primary Schools. These confirmed the physical, mental and emotional advantages evidently accruing from musical experience even at this relatively early stage. The speculation must be that these effects are due to the unique character of music which unites motor, kinaesthetic and visual components with highly differentiated aural experiences, the impact of which is reinforced strongly by the emotional overtones inseparable from it.

It might legitimately be objected, that in view of the quite different social, political and educational environment in Hungary, serious difficulties arise in considering the relevance and application of these discoveries to education in this country. This cannot be denied. On the other hand, can the ignoring of such evidence be justified? Apparently, in England, to a large extent it can. In Australia, however, steps are being taken to monitor the results of the integration of Kodály-based music training into a normal Nursery and Infant programme.

A pilot research project was initiated in 1971 by Mrs D. Hoermann of the New South Wales Department of Education and the results of an initial assessment of the performance of 150 children who had participated in the special music scheme were published two years ago in 'The Australian Journal on the Education of Backward Children'.<sup>10</sup> An independently devised 'Parramatta Test of Development Levels' was used to examine the functioning of these children in basic areas of learning in comparison with a sample of a thousand children in the same district. At this stage, the research team did not wish to claim more than a willingness to indicate possible trends, but as in the more extensive Hungarian research, the Kodály children appeared to have gained definite advantages in the fields of functioning covered by the tests. Of equal significance were the observations that the very care-

fully planned Kodály training programme seemed to provide "a comprehensive learning situation of outstanding quality", and that "training procedures which are part of a corporate meaningful **whole** experience are more effective in developing perceptual functioning than the application of segmented activities purporting to train these functions."

The first of these views in particular, reinforces the one incontrovertible, and hopefully non-controversial, conclusion emanating from the recently published report on 'Teaching Styles and Pupil Progress' based on a detailed analysis of Primary school work in the North of England.<sup>11</sup> This was that whatever the philosophical alignment or practice of teachers may be in relation to 'traditional' or 'progressive' methods, the crucial factor which determines high attainment in the pupils is the 'careful structure and sequencing' created by the teacher in the classroom.

It must now be argued that the Kodály method may well provide a highly appropriate and well-tried means by which order and coherence can be achieved in the curriculum of many of our own Primary schools. Although English editions of the Kodály materials have been available for some years,<sup>12</sup> the recent appearance of **The Kodály Way to Music**<sup>13</sup> prepared by a distinguished pupil and disciple of Kodály who has been resident and active in England for some time now, provides an admirable initial guide as to how Kodály's ideas can be successfully applied in British schools. Through a sensible adoption of the Kodály method, music could function not only in the sphere of aesthetic response and emotional development, and as a beneficial influence in personal and social relationships within the school community as it sometimes does already, but also as a powerful integrating factor operating within the framework for intellectual growth which every school should offer its pupils.

Music in education in this country, above all at Primary level, does not play anything like the role for which it is eminently suited. Since the war, a blindly optimistic and unrealistic national practice seems to have been accepted with only occasional and muted protest. It appears to have been based on the false assumption (it can never have been



thought through) that general students in Colleges of Education, irrespective of their background or inclination, can be encouraged and equipped to teach music competently to their classes on the strength of a few terms' limited instruction, often in large groups. At the same time, when enlightened head teachers search for a suitable 'specialist' musician to satisfy needs which cannot be met adequately, if at all, by their class teachers, it is frequently impossible to find candidates. If applicants do present themselves, it is not unusual if they have little or no experience of instruction covering the available resources, methodologies or techniques of music teaching relevant to the age groups they intend to work with.

There are departments in some Colleges of Education, including that at Goldsmiths' College, London, which have tried with varying degrees of success to remedy this state of affairs within the limitations of their own spheres of influence, but a major review of the situation is needed. Urgent attention needs to be paid to the creation of new and genuinely flexible forms of teacher-training which actually take account of the special needs of particular subject areas, above all when there is a nationally recognised shortage of appropriately equipped teachers as a result of the manifest failure of established policies. If a resolution of these seemingly intractable problems is ever to be achieved, this task could only be undertaken initially by a body which represented all the interested parties in our strangely fragmented educational system. It would need to bring together not only administrators, teachers, lecturers, advisers and inspectors of music, but also many 'non-musicians' professionally concerned with the quality and effectiveness of education, and fully aware of, or prepared to consider, the contribution which music could and should make to it.

Bold initiatives are also called for in response to the challenge posed by Kodály. Somewhere there must be confident, persuasive and visionary Primary head teachers who would be willing to work in co-operation with a dynamic music or education adviser in offering new teaching opportunities within a Kodály-based programme, to suitably pre-

pared teachers from a strong College of Education or University department in the area.

In the end, perhaps education will be able to glimpse, with Schopenhauer, the deep and serious significance of music through which "the composer reveals the inner nature of the world, and expresses the deepest wisdom in a language which his reason does not understand",<sup>14</sup> to recognise in the social aspect of music-making an antidote to the super-mobile, depersonalised, broiler-house society of the modern world, and above all, to become aware of, and respond to, man's growing psychological need in the face of the increased tensions of an over-crowded and rapidly changing environment, for the symbolic resolutions embodied in music. The key to man's future health and happiness may lie in music and the arts, even if only as the most potent means by which he can learn to cope with the inbuilt 'divine discontent' which is the price he has to pay for his intelligence."<sup>15</sup>

#### NOTES

1. **Half our Future.** A Report of the Central Advisory Council for Education (England), 1963, p.43.
2. Joan Stock: 'All together now.' **The Guardian** (18.11.75).
3. See for example, Paul Nordoff and Clive Robbins: **Therapy in Music for Handicapped Children** (1971) and Juliette Alvin: **Music for the Handicapped Child** (1965).
4. 'Any Questions?' BBC Radio 4 (6.2.76).
5. 'Tuesday Call' BBC Radio 4 (3.2.76).
6. Malcolm Ross: **The Arts and the Adolescent.** Schools Council Working Paper 54 (1975) p.30.
7. See Clare Burstall: **Primary French In the Balance.** Report from the National Foundation for Educational Research (1974).
8. Quoted from the leading article in **The Times Educational Supplement** No. 3170, (5.3.76) p.1.
9. See Frigyes Sandor (ed.) **Musical Education in Hungary** (1966), in particular the chapter 'The Effect of Musical Training on General Intellectual Development' pp.145-160, for details of the research methods and results. Further work confirming these conclusions was reported by Klára Kokas in 'Psychological Tests in Connection with Music Education in Hungary', a paper presented at the International Seminar on Experimental Research in Music Education held at the University of Reading, 9-16 July 1968.
10. Gwyneth F. Herbert: 'Education through Music' **The Slow Learning Child** (Vol. 21, No. 1, March 1974) pp.15-23.
11. Neville Bennett: **Teaching Styles and Pupil Progress** (1976).
12. All the volumes in Kodály's **Choral Method** have been issued by Boosey and Hawkes.



13. Cecilia Vajda: **The Kodály Way to Music** (1974).
14. Arthur Schopenhauer: **The World as Will and Idea** (1818) transl. R. B. Haldane and J. Kemp (11th ed. 1964) p.336.
15. An attempt to explain why music and the other creative arts seems to be so necessary to man has been undertaken in a fascinating and persuasive psychological analysis by Anthony Storr in **The Dynamics of Creation** (1972).

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Acknowledgements to Elizabeth Glasser for drawing the music scores.

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## 2. Creative Writing in the Secondary School

Jo Kelly, Goldsmiths' College, London

WRITING in the School's Council Working Paper, 'Arts and the Adolescent', Malcolm Ross finds that the comparative prestige of English amongst the other expressive arts is considerable. This is reflected in the size of English Departments and in a generous allocation of timetable space, and seems to be the result of a widespread acceptance, amongst parents, pupils and colleagues, of the value of reading and writing, and the importance of 'language skills'. What the survey found to be valued, however, were the functional and 'academic' aspects of English, its 'creative' possibilities being largely neglected. By the end of the third year in the secondary school, Ross suggests, there will be no more journals, poems and stories; and the English teacher "will be in no position to say why this should be so."

It is difficult to quarrel with the survey's findings. There seems little doubt that creative writing forms a very small proportion of the language work of the later years of the secondary school. Worrying as this is, equally worrying is the implication that English teachers either do not know why it is valuable to write journals, poems and stories, or are unable to make the reasons explicit.

Perhaps the term 'expressive arts' is a misleading one, causing misconceptions about the kinds of activity involved. Ross probably reflects the usage of a majority in taking the 'expressive' to be concerned with self-expression, and the 'creative' use of language to be most valuable in the reflection and extension of personality. But although a sense of one's own identity and of its potentialities is an essential part of self-realization,

it seems unlikely that personality can be developed by direct endeavour, even if such an enterprise were desirable; and 'self-expression' has strong implications of emotional abandon. It would be difficult to justify an English curriculum founded on such an interpretation.

If creative writing is to be taken seriously in the secondary school, we need to define 'expressive' in a way that approximates more closely to its meaning in this context, and it seems best to adopt Susanne Langer's suggestion that 'expression' refers not only to giving vent to feelings, but also to the presentation of an idea; and that the expressive arts are symbolic of those patterns of complex tensions and resolutions of feeling that cannot readily be formulated in the discursive symbolism of everyday language.

I want to suggest that all writing done in school is, to a greater or lesser degree, expressive, in so far as it is personal. Few of our pupils will create patterns of complex tensions and resolutions that will count as works of art, but it is surely a chief and distinctive activity of human beings constantly to try to make sense of the world and of their experiences in it, to assign meaning to objects and events, ideas and feelings. Although the emphasis will sometimes be on the external world, on things as they are, and sometimes on the individual's emotions and attitudes, it seems impossible completely to extricate thought from feeling, the personal from the impersonal, and it is odd that the secondary education system has placed so much value on the 'impersonal' and the 'objective'. It is perhaps thought easier to understand



and to judge an array of facts, or even of ideas, than to judge the representation of feeling; it is true that facts are validated differently from feelings, but they are nevertheless subject to personal interpretation.

Each individual must make sense of the world for himself. New ideas and feelings cannot be stored separately, as if they were parcels. They have to find their place amongst earlier ideas and experiences, to form relationships with them, to take on meaning in the light of what we already know, modifying and being modified, creating new structures of feeling and knowledge. All knowledge, however 'objective', must be made personal, and the constant demand in school for well-organized pieces of easily marked written work may be one of the chief ways in which education adversely interferes with the processes of learning. Unless there is time and opportunity for the pupil to make sense of new material in his own terms, the work he hands in must often be a superficial ordering of unassimilated knowledge, intended to persuade the teacher, and perhaps himself, that he has understood.

Children who can reproduce the sentence structure, as well as the content, of what they have read or been told, may be successful in this intention, without having really understood, and without having used language to think things out for themselves. Others will produce work that is clumsy, disjointed and uncertain, their sentence construction in a state of collapse.

A third-year's description of a ticker timer will perhaps illustrate the kind of thing that can happen:

"A ticker timer consists of a wooden block and on it there is a coil, vibrating metal strip and a carbon disc. A ticker timer works by electricity passing through the coil which then charges the magnetic poles and the metal strip is attracted which makes it go up and down to make dots on a tape which passes under some carbon paper. The ticker timer shows how an object moves by being made to tick once every so long e.g. once every second. The object is tied to the tape which the object when moving pulls the tape and dots at certain spaces (according to the speed of the object) will appear."

The writer, condemned to the 'impersonal' and at the mercy of the material, immediately loses control of language. It is clear to the teacher marking the work that the 'English' is 'bad', and that the English teacher ought to do something about it. From this conviction comes much of the pressure on the English department to provide exercises in sentence construction and grammar, to give practice in the organization of information. But language is a way of symbolizing meaning, and to try to operate directly on the language is unlikely to result in much improvement. Presumably a ticker timer is **for** something, and perhaps if the conventions of describing it had allowed the writer to discover through its use something she wanted to know or to understand, the material would have proved less intractable. Language will be coherent if understanding is present, but since new knowledge may not be easy to understand or to integrate into previous knowledge, it would surely be better to regard a great deal of written work as a first draft, as part of the process of learning, and to allow a personal response, to acknowledge the need for uncertainty in the exploration of new ideas. It is in this sense that all writing is creative, and the English teacher who submits to demands for his teaching time to be spent on language exercises is denying his pupils the opportunity to learn, while arrogating to himself responsibilities that belong in part to teachers of other subjects

Pupils must be free to use language with confidence and without fear, so that they are able to formulate as clearly and honestly as they can what they have understood. As soon as thought and feeling are brought sufficiently to awareness to admit of conscious ordering, they are placed in new relationships that create fresh implications, bringing into being further opportunities for development and a further need for articulation. It may be true, as T. S. Eliot observes in 'East Coker', that:

"... one has only learnt to get the better of words. For the thing one no longer has to say, or the way in which One is no longer disposed to say it."

But it is the articulation itself that makes this so. The achievement of clarity is always



temporary; but it is the interaction between inarticulate knowledge and formulation that enables intellectual and emotional development to take place, and this interaction is at the centre of educational progress.

Although each individual must make sense of the world **for** himself, he cannot do it **by** himself. His interpretations must be validated against those of other people. We use a common language, which affects the structure of our thought; our meanings need the assent of others. We must, therefore, be wary of the unthinking acceptance of common meanings, of stereotype and cliché. Language, like knowledge, must be made personal. It must be used seriously, constantly referred to the touchstone of experience.

Much of the work children do in school is not very closely connected with their own experience. To be serious in one's use of language is to commit oneself, and to commit oneself is to become vulnerable. It seems possible that a good deal of poor written work is the result of a refusal to be committed. But in writing about their own experiences and feelings, the pupils are the experts, and it may well be that encouragement to use language in this way is essential if they are to have confidence in their ability to make sense of things for themselves. An understanding of the 'objective' world and of the events that take place in it, is dependent on an understanding of one's own and other people's feelings and attitudes, on a habit of taking time to contemplate experience, to speculate, and to try to create order in one's understanding.

It is in 'creative' writing that there is the opportunity to concentrate on one's actual representation of experience, to take into account one's whole view of the world, and to give priority to evaluation. But although the ordering of feeling is of central importance, and a personal response a recognized intention of the writing, it should not be regarded as an activity removed from external reality. The personal response is **to** something, and the feelings **about** something. A poem may sometimes necessarily be a cry, an assertion of the self; but it may also be an acknowledgement of objects and events beyond the self.

There seems to be a natural inclination to order experience through telling stories. Much of our thinking takes narrative form, in remembering and anticipating, in dreaming and in contemplation, and much of our sharing of experience appears as anecdote, about ourselves and about other people. Writing, rather than telling, stories, gives scope for a more careful organizing, for interpretations and evaluations less dependent on the needs of a particular social occasion.

A tendency to compose poems seems to be less common, though the experiences and feelings from which poems are made are part of everyone's life, and children whose writing has been valued will write them readily. But the secondary education system seems afraid of feeling. Thinking is identified as something 'rational' and separate from feeling; emotions are 'irrational', and to be suppressed. Knowledge without imagination, however, passivity before the facts is dangerous. To understand and use information, we must also understand ourselves. There must be a context, a reasonably harmonized view of the world and an awareness of one's own pattern of emotions, within which knowledge can take its place. Emotion is to be feared not because it is essentially disordered and disordering, but because it too often remains unconscious and partly beyond control. Creative writing can help children to take an active responsibility for their own feelings and beliefs.

The ordinary language of every day is unsuited to the representation of feeling, except in broad outline, so that the form of poetry is a vital and complex part of its meaning. Few children will be able to reproduce conventional verse form as a means of evaluating their own experiences, though they will enjoy hearing the rhyme and rhythm of formal verse, and may find pleasure in trying it themselves. 'Form', as I use it here, refers to the pattern of experience and feeling brought to awareness through language and reflected in it, the shape and rhythm of the poem, governed not by rules, but by the intention of the writer. The effort needed to find the true pattern and to recreate it through language is considerable. If the attempt is not made, however, our awareness of our emotions remains confused, their effect on us beyond our con-



trol. Though we still may not be able to talk much about them, they have at least been made available to understanding. And, just as implications emerge from the formulation of information, so will they emerge from the attempt to bring feeling to consciousness. Far from being an invitation to incoherent self-expression, creative writing is a means of emotional development, understanding and control.

There seems, further, to be a kind of fear of poetry itself. This seems to arise out of a conviction that the study of poetry is the study of linguistic technique, and difficult. Some poems **are** difficult, but complexity of language is the result of complexity of feeling, and the reader's difficulty is in recreating the pattern of unconscious feeling that the poem has made conscious. Linguistic analysis may help him, but it is not the purpose of reading the poem, and concentration, in reading and in writing poetry, must be on the felt experience, and not centrally on the language.

Sometimes, children will know what they want to write about, but it will usually be the teacher's responsibility to suggest ideas and experiences that are worth the children's attention, and to help, through his own part in discussion, or through the material he takes with him to the lesson, in their development. Collections of 'useful' words and phrases are likely, while making an impressive blackboard display, to be counter-productive, directing attention away from meaning, and resulting in a set of similar and rather pointless pieces of writing, governed by vocabulary, instead of by personal intention.

At its simplest, creative writing will seem little more than a representation of experience, real or imagined, but even Martin's account of a holiday or Kenneth's description of fishing contain within them an interpretation of the experience and demonstrate an ability to share pleasure.

#### Holiday

On a Sunday morning the sun is shining and the dew is shimmering on the ground in the Welsh mountains. I run up a path to the back of the garden where the old chicken runs are. Now they are empty. No more do the cockerels crow in the morning. But I forget all that and climb through the undergrowth and soon I get to the rocks. They are not wet any more. I climb another two hundred yards and I get to the top. On my left twenty miles away I can see Swansea and

the sea as well. If I look N.E. I can see the River Towey and the old tumbledown bridge.

#### Fishing

Whoosh! My lead goes flying into the sea.  
Now I settle down for a long wait.  
The sea is splashing up near the top pylons of the pier.  
The sun is shining brightly but there is a cold wind.  
My bell starts jingling and the top of my rod starts going.  
I rush for my rod and I strike.  
It might be a dab, it might be a conger, even a skate.  
I wind in. It is a fair-sized plaice.  
I'll have him for breakfast.

Michael's poem about the death of a mouse is more complex, and perhaps not altogether successful. The harmonizing of experience is not complete, but the attempt is worthwhile, and the beginnings of evaluation are present.

#### A Mouse

He was young and helpless when he first arrived,  
Barely the size of my thumb.  
But he quickly grew up and I seemed to with him.  
We were great companions, and enjoyed being with each other.  
I would teach him tricks and then have the pleasure of seeing him perform them.  
I would talk to him and funnily enough he seemed to understand me.  
Though you may find it hard to believe, I didn't.  
Time told in the end, and finally he died.  
I touched him. Cold and stiff he was.  
This made me cringe.  
The loss of my companion was quite a blow to me,  
But two weeks later I found myself with another two mice.  
Same size, same colour and shape, but I hated them.  
No longer did I like the scampering of feet on the metal floor,  
or the twitching nose or the pricked up ears catching the slightest sound.  
I could not explain this hatred for them,  
but I was glad when they died,  
but felt guilty for not showing them my love or affection.  
But how could I to something I hated, not loved.

Karen goes beyond her own experience, and, after reading 'Lord of the Flies', tries to understand what it might be like to be Piggy. I should perhaps explain that the 'Eyes' belong to Ralph.

#### Blind Death

Stumbling with blind faltering steps and all the time I must keep up with my eyes. My eyes which walk before me in my second being. He called to me. I could not see the trembling lips that spoke and only the wind carried my eyes' warnings to my mind. Standing still, my body trembled in the heat, my bare swollen feet grasped the ground which changed to boiling rock within my step.

I could not raise my head, for fear of losing the trail that guided me along the path which my eyes had taken seconds before. Again the wind sent me word, this time to stop. It also carried with it the sound of the sea below, yet close to me, dangerously close, and had my eyes not told me to fall to my knees I would have done so in painful fear.



I clung with petrified fear to the ground, listening with one ear to the sea's roaring cries, and with the other ear to the murmuring bodies which surrounded me. Was it only minutes? It seemed like hours I sat revising my speech, turning it inside out and tearing it apart with my mind. Still I could not find the energy to rise or speak. Then suddenly an impulse like a shock of pain tore my arms from the ground and I found my feet moving towards the voices, inhuman, savage voices that roared in my mind.

The conch, that I did have. Perhaps that was the power that made me stand. Did it have the power to make me speak? It seemed as I raised the conch the crowd silenced, but only briefly. They were cheering. I placed the facts, separated their life from ours, but they wanted to play. To play on like children.

Was it again the power of the conch that fell to me? The giant thing fell towards me, striking me hard, throwing me into the air. What was it? I could not feel my body, and in silent dark and dizzy mind I fell. The edge of the cliff stared down at me with a million faces, each laughing yet each crying and in these few seconds life paraded by in joyful silence.

I looked down over the cliff. My body had been washed away and the boys behind me stood and only my eyes seemed to cry for me; the others stood, a sparkle of laughter in the depths of their darkness. I walked towards my murderer.

"It's not your fault," I said: "It's this and life."

He took no notice. He looked straight through me, down at the sea, where I had fallen, where I had, where I had . . . died.

All these children were rejected by the 11+ system of examination for entry to secondary schools, mostly decisively, and their work is of a standard attainable by many children in any class. The adolescent must achieve a sense of his own individuality, a belief in his power to understand and control events, and creative writing can help him to find his own voice, to have confidence in his explorations of feeling and ideas. Although its main value, therefore, like that of all writing done in school, is to the writer, it is often capable also of giving pleasure to others, of enabling them to add further experience to their own, to share the writer's evaluations, and there should sometimes be

opportunities for writing to reach a wider audience than the teacher, important as he is as a sympathetic reader.

Writing of this kind should, ideally, not be given marks. It is concerned with the writer's own interpretation and evaluation of experience, and if the work has been honestly done, he is the best judge of its accuracy. It is understood by teachers that the exploration is itself valuable, and that the attempt to harmonize a difficult experience may not immediately succeed. In fact, the more important the undertaking, the less likely is it to result in an accomplished piece of writing. Yet it seems that in the secondary school what cannot be assessed is not held in much respect, and the admitted difficulty of assessing creative writing may be one of the reasons for its neglect as pupils grow older. But teachers of C.S.E. (Certificate of Secondary Education) candidates have for some years now been awarding grades to work of this kind, with surprising unanimity of judgement, and students of English Literature are granted degrees on their ability to make critical assessments of the work of established authors. Clearly, though mistakes will sometimes be made, and an intuitive response will remain a guiding factor, there are criteria, which could be made explicit. At the same time, recognition of the importance of a personal element in the organization of ideas and information renders the assessment of 'impersonal' writing more problematical than it has sometimes seemed to be. Creative writing is concerned with the interpretation of reality, objective writing subject to personal understanding; the education of thought and the education of feeling are interdependent.

## Art and the built environment

Colin Ward, London, UK

IN THE schools of most European countries there has been a great deal of attention to environmental education during the last five years. Several international organisations have held conferences on this theme and issued manifestos, though it is hard to say

what effect this has had in ordinary secondary classrooms. The phrase itself is deeply equivocal. It can imply, for example, the **use** of the environment — instead of the classroom — as an educative milieu (a point of view which reaches its logical conclusion in



the ideas of the 'de-schoolers' like Paul Goodman or Ivan Illich) or it can simply imply education **about** the environment, treated as a classroom subject like mathematics or French.

The interpretation of its subject-matter is also equivocal. For most people, including most teachers 'environmental education' is interpreted as education about the **natural** environment, which is 'good' and the threat to it from the built environment which is 'bad' (on the unspoken assumption that God made the countryside and Man made the town). Or it is considered to be education about the conservation of natural resources, the crisis of energy and consumption, or about pollution and its effect on the habitat. Much less often is 'environmental education' considered to be concerned with the towns and cities where most of the children of Europe live and where most of them go to school. As recently as 1975, English teachers addressing conferences on the subject organised by UNESCO or by the Council of Europe found that their colleagues in other countries were surprised that the built environment should be considered a major theme of environmental education. This is by no means to suggest that British schools as a whole are more advanced in this area than those of any other country. Very often it is the enthusiasm, the tenacity and the understanding of an individual teacher that is important, rather than any provision in the official curriculum of the school. Very often too, that teacher is frustrated by the examination system, the syllabus of his subject, the time-table or the whole organisation of the school.

When we look at the environment through the spectacles of school subjects, jockeying for space and time, status and posts of special responsibility, as well as from the point of view of comparability and what is known as 'academic rigour' it is painfully obvious that the most important aspect, the affective relationship between our pupils and the environment, the area of sentiments and feelings about the environment, is neglected.

When Mr MacGregor of Chorley College of Education made a survey among teachers to see who was involved in environmental education he found that it was claimed to be

the concern of every conceivable subject from Religious Education to Modern Dance. (And in case you think that the latter instance had some reference to the shimmering exploration of the fire-escapes of the tenement houses of New York in **West Side Story** the claim that was actually made was that dance was concerned with the spatial and sensory exploration of the environment: that it was concerned with spatial awareness). Similarly when Mr Peter Berry conducted a survey of 400 secondary schools for the Conservation Society, asking amongst other things, which departments were involved in environmental education, the answers were classified as Geography 73%, Biology 59%, Science 52%, General Studies 37%, History 33%, moving down to 'other departments' which included as also-rans, Home Economics, English and Art.

Admittedly it was a rough-and-ready survey, but it indicated, as many advisers and inspectors would readily corroborate, that in the growing emphasis on the environment in education, few school art departments have played a part. Of course a continuous line of educational philosophers from Plato, from Rousseau, through Ruskin and Morris to Herbert Read have urged that the education of the senses should be a central task for the teacher instead of a peripheral, marginal or optional extra. In practice the education industry has always rejected this claim. And for the vast majority of children, nothing at all is learned at school about the seen or perceived environment, and one of the reasons why there has been such a keen interest in the Front Door project carried out at Pimlico School in London over the past two years, is precisely because very little else like it has been attempted by art departments elsewhere.

Front Door, an art-based investigation of the local environment, was conceived by Ken Baynes, a distinguished design educator, as a kind of pendant to the Department of Education & Science sponsored research project on Design in General Education conducted by the Royal College of Art. The Greater London Council has supported it by lending the part-time services of several members of its architects' department, and among its distinguishing features it has implied an all-through-the-



school approach, from the first to the sixth year, close collaboration with other departments — geography and community studies — which in the contemporary secondary school is extraordinarily hard to achieve, and a continuing commitment: the idea of making a long-term impact on the curriculum rather than 'one-off' effort for, say, European Architectural Heritage Year.

The Town and Country Planning Association's concern springs from different roots. In the late 1960s when the widespread public dissatisfaction with the results of planning policy on British towns and cities led to the slogan of 'public participation in planning', just as in the United States it led to ideas about 'advocacy planning' (the planner as advocate rather than as judge, jury and executioner) the government appointed a committee led by the late Arthur Skeffington to produce the report **People and Planning** (HMSO 1969) which among other things recommended that education about town planning should be "part of the way in which all secondary schools make children conscious of their future civic duties" and that it should be "part of the liberal and civic studies within places of further education", and that the training of teachers should include "a similar emphasis on civic studies, including the philosophy of town and country planning."

This sounds suspiciously like the jug theory of education — the child as a jug into which wisdom about whatever is currently conceived as a social issue should be poured: road safety, contraception, race relations and so on. But while the DES ignored the Skeffington recommendations, they were not ignored by the Town and Country Planning Association, a voluntary organisation founded in 1899 by Ebenezer Howard, which had itself found a clamour of interest from schools in environmental issues. In 1971 Anthony Fyson and I were appointed to run an Education Unit for the association through a journal called BEE (Bulletin of Environmental Education). Five years of work in this field have confirmed our original conviction that our task was **not** to encourage teachers to give lessons on the principles of town and country planning, or the legislative basis governing their application, nor on our architectural heritage. Our

task instead is to encourage education for mastery of the environment, aiming at a situation where the skills to manipulate the environment are accessible to all the people, and not merely to an articulate minority. If the aim of environmental education is not to make children the masters of their environment, what else can it be for?

This puts us in the same camp as the Politics Association, whose inspirer, Bernard Crick declares that "Civic education must be aimed at creating citizens. If we want a passive population, leave well alone." We advocate an 'issue-based' or 'problem-oriented' approach to the environment and a range of techniques and methods for achieving it: gaming, simulations and role-play, didactic theatre, town trails (devised **by** as well as for the class), urban studies centres (on the analogy of the field centres which have had such a beneficial effect on education about the rural environment). My colleague Anthony Fyson coined the word **streetwork** to avoid the term urban fieldwork, as a description of the range of approaches to the built environment **in** the environment itself which we recommend.

The TCPA Education Unit has now been entrusted with a Schools Council project, Art and the Built Environment to explore the role of art departments in schools and colleges of further education in environmental education. Like several other newly approved Schools Council project it will be concerned with the 16 to 19 age range and will be run through a dozen trial schools and colleges for two years, starting in September, 1976, and Eileen Adams will be seconded by the Inner London Education Authority to serve as Project Officer. The trial institutions will be asked to undertake an evaluation of the quality of the local environment, or that of other urban areas of their choice, through the medium of preparing urban trials, through photography or through topographical drawing or creative writing, developing techniques for visual and sensory analysis.

This project is concerned with the neglected visual and emotional impact of the built environment: how we feel about towns and cities, what makes us feel at home in a place, what makes us sick of the sight of it. Students



will not be asked in this context to consider the environment historically, sociologically or in terms of architectural styles, though it may very well be that these other approaches will enhance their perception of it. They will be asked to assess nothing less than the spirit of the place in terms of the human response to it. Needless to say, the project is not concerned with telling young adults what they **ought** to think or feel about their surroundings. It is concerned with enlarging their own capacity for appraisal and discrimination with developing a 'feel' for the environment.

We hope that out of this project will come a battery of techniques and approaches which can be applied anywhere. The project materials will be disseminated in the first place in BEE and through teachers' conferences, and when we have evidence of the viability and validity of the approaches adopted they will be published for the Schools Council. We want the result to be a widespread recognition of the place of art and arts subjects in environmental education, not in competition with, but in a close relationship with the approaches to the environment conducted under other subject labels. We fully expect to find that some teacher, somewhere, is already using each of the techniques that we shall 'discover' without thinking that there is anything remarkable about it. And it would not be surprising to find that such teachers are in some department of the school other than art. The fact remains that at present in the vast majority of British secondary schools the art department plays no part at all in what is taught about the environment.

You might very well say that in starting this work in the sixth form we are taking up where the primary school left off, and you would be right. What about the five years in between? The answer is that we hope that this project will give the impetus for a sequential treatment of the environment in the whole of the secondary school art curriculum. Information about the project as it proceeds will be published in BEE and further details are obtainable from the Education Unit, Town and Country Planning Association, 17 Carlton House Terrace, London SW1Y 5AS, England.

# Making sense of experience

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How can one cope with the claims and counter-claims made in the various accounts of the expressive arts in these recent issues of 'New Era/Ideas'? Can we draw out any useful principles from this wealth of detailed description? Is there anything adequate one can say about such apparently different activities as Creative Writing, Design, Dance, Drama, Music, Pottery . . . not to mention watching television, the reading of fiction, and enjoying pop-music as examples of supposedly passive leisure activities, but of major importance in our culture as children encounter it?

We might start by asking whether all the expressive arts have anything significant in common. Susanne Langer's answer (and she is thinking not only of painting and sculpture, but also architecture, music, dance, literature, drama, and film) is that "Art may be defined as the practice of creating perceptible forms expressive of human feeling . . . In a special sense one may call a work of art a symbol of feeling, for, like a symbol, it formulates our ideas of inward experience, as discourse formulates our ideas of things and facts in the outside world." In school or college if we go into a studio or workshop we expect to find an individual or group committed to shaping or manipulating 'something' in a material or medium. The 'something' may range from human behaviour to clay object; from non-representational 'pure' sound pattern to a meticulously life-like stage set. (There is the familiar difficulty that the 'subject matter' and the 'medium' often interpenetrate.) During this shaping or improvisation the learner-artist is also likely to evaluate and reevaluate **his** experience, to make discoveries about himself, especially his inner feelings, as well as about his theme or problem, and about his material. What he discovers about his feelings — their form or organisation or interplay — may sometimes be familiar and reassuring,



at other times unexpected, more than he at first intended or could ever explicitly convey.

So far we have been mainly preoccupied with the possible function of the arts for the child who is in this instance a learner-artist. As he works he may also have an 'audience' in mind: ideally, since children start from an egocentric base, perhaps this 'audience' is a like-minded person, a trusted adult who will see the point of what he's attempting, or perhaps a co-worker who will help him to achieve it without taking over. So 'communication' may still be of secondary importance. Yet to such a sympathetic, 'significant other' (as Mead calls him) the learner-artist **may** communicate something about himself, how he sees the theme or problem, and perhaps too something new about the potential of the medium. (The 'audience' will usually have something similar-but-different in mind . . .). What his audience makes of it is likely to affect the original creator's understanding: these responses will affect the creator, who will have tried to internalise a number of features of his audience beforehand, to "take the attitude of the other" (Mead again) before inviting him to agree that the experience or object presented is "possible and interesting, and that his own attitude to it, implicit in his portrayal, is fitting." In brief, we are stressing interaction, reciprocity, negotiation, rather than communication in a single direction: the message-maker, the message, and the audience are all variables.

The theory that we have begun very briefly and baldly to sketch above seeks to relate the expressive arts and learning to our everyday talking and living. It's an evolving theory, a tentative synthesis of insights and research findings drawn from the work of writers such as those I have listed in the bibliography at the end of this article who have contributed to philosophy, psychology, anthropology and sociology, the various branches of linguistics, and literary criticism. The synthesis has been attempted by researcher-teachers who wanted to keep close to the facts of classroom interaction but at the same time who have sought an adequate theory to explain them. In Kuhn's terms this theoretical approach can be seen

as a simplifying new paradigm offered at a time of intellectual confusion or stalemate.

### **A Model of Man**

We start with an approach to learning and living, the kernel being that man is a symbol-maker and thus an expert in his own experience. As a symbolising animal, early man "took whatever came handy" and transformed it to serve new purposes of his own invention. His most crucial invention was to adapt the so-called speech organs, which have of course distinct purely biological functions, to the evolutionary novelty of language. With it he shaped a very portable, infinitely durable and versatile 'tool' or medium for coping with the complexity and danger, the unexpectedness of living. Susanne Langer's speculation on this myth is that mankind needed language because he couldn't handle experience raw. At our end of Evolution we still have to reduce the complexity and shapelessness of experience — especially our bewildering emotions — to manageable form; and that entails encoding or transforming as we give it all meaning. Contrary to the widespread view that "the primary function of language is said to be communication", Sapir suggests that:

It is best to admit that language is primarily a vocal actualisation of the tendency to see realities symbolically . . . an actualisation in terms of vocal expression of the tendency to master reality not by direct and ad hoc handling of this element but by the reduction of experience to familiar form.

But what is organised verbally in our representation of the world or personal construct systems is far more than words. "Woven into its fabric are representations of many kinds: images directly presented by the senses, images that are interiorized experiences of sight, sound, movement, touch, smell and taste; pre-verbal patterns reflecting feeling responses and elementary value judgements; post-verbal patterns, our ideas and reasoned belief's about the world; images derived from myth, religion and the arts." (J. N. Britton).

At our end of Evolution the young child finds so much handy for him to explore and enter. The particular corner of the cultural environment into which he at first inserts himself is so much more than a network of language: so too with the child's consciousness. How



does he become an expert, to have all the varieties of competence and to enjoy them? In more sociological terms, how does objective reality become part of his subjective reality? As he grows up, driven mainly by curiosity (so much for Theories of Motivation) the young child's understanding and control became cumulatively more expert because he takes over ready-made from society (at first from his mother and family) the relevant sets of techniques for coping, all the rituals and rules of human behaviour, the apparently unalterable ways of seeing and doing things. (Although they give him a start towards making his own interpretations, they often work **against** originality: the stereotypes of primary socialisation may make the young learner **inexpert**.)

Some would say that the most crucial of these socially provided means is spoken language, which permeates, transforms, and extends his more basic mechanisms of understanding and control, those which Piaget terms sensori-motor and concrete operational, and Bruner the enactive and iconic modes of representation. Almost inextricably, speaking furthers not only the young child's external communication but also his internal understanding: it increases the range, subtlety and effectiveness both cognitively and emotionally of the enactive and iconic. Dialogue, monologue, and other external activities like make-believe play, exploring his own body and the space around him, experimenting with materials — all these can be seen as the precursors of thinking. They remain (or should be allowed to remain in their later, developed forms as the expressive arts) the learner's basic means of working things out, either internally, individually for himself; or externally, corporately, with others. For mature speakers, for ourselves even, the processes of Mead's 'inner forum' are not enough. We remain social beings, seeking the support of congenial others and their confirmation of our views of the world even after we have internalised that world as fully as we are able. When we work something out on our own, we check it by presenting it to others; and when we cannot work it out, we ask for social support.

## Expressive Speaking

The chief medium of everyday social interaction is face-to-face dialogue in the **expressive** mode. From the earliest stages of our use of language we do not send (and receive) messages that are purely referential or transactional. Simultaneously the messages reveal in linguistic or other ways our feelings about what we are saying and getting done through language. Sometimes our personal revelation is obvious, at other times more tacit and subdued, but always some strands of feeling can be discerned interwoven in the fabric of daily usage.

Unlike much writing, for which these categories were originally devised, in which the writer's purpose may settle like the arrow on a barometer in one direction or another for longer spells, expressive speaking is more likely to be 'unsettled', always on the move, reflecting the fluctuations of the speaker's thoughts and feelings. It moves according to such demands as the topic, and the listener's expectations; it is affected too by the adequacy of the speaker's language resources to meet these demands. So expressive speech shuttles to and fro in opposite directions — either towards the fully **transactional** or, as we shall explain in the next section, towards the **poetic**. (We go some way towards meeting the difficulty that speakers may frequently change their minds or have different overlapping, even conflicting purposes if we make use of Jakobson's model of communication which suggests the possibility of a dominant function in a hierarchy of functions in any speech act.)

Taking the Expressive Mode as the staple or prototype of living and learning implies that our cognitive life proceeds alongside and is inseparable from our emotions, but to account satisfactorily for the dual development we need to take the analysis a step further.

## Participant and Spectator

Across this general flow of everyday expressive speech can be laid a broad distinction. Whenever we are caught in the current of our practical purposes, whether immediate or remote, we are using language as **particli-**



**pants.** But if we can detach ourselves from the onrush of events and find the comparative peace of a backwater, we have a chance to operate quite differently in the role of **spectator**.

In the participant role we use language to act via our interpretive structuring in the world of things, events, and people. Our language is being directed to an end outside itself: we may have an immediate purpose, or we may be planning ahead or even formulating ideas which will be stored for more general use.

In the spectator role, however, our use of language can allow us to stand back from involvement in the practical world and instead direct our attention to our own interpretive structuring of our experiences. Instead of responding to the demands of the outside world we can respond more fully to our inner responses.

We are able so to detach ourselves and spectate in this special sense because what Berger has called the detachability of language allows us to. A linguistic representation lasts in a way that events don't: it enables us to abstract a pattern from a confused concrete situation and to use or apply this abstracted pattern in novel and at least partly different situations. By making possible the objectivation of his inner thoughts and feelings in symbolic forms (which in the nature of symbols are social and shared) language allows the individual to stand back, as it were, even from himself and his feelings and say, "That's me," or "That's what it felt like." He can discover and explore his feelings and develop an awareness of different roles, in short, a sense of identity.

### **Transactional and Poetic**

According to whether we are using language as participants or spectators, out of the central **expressive** function are gradually differentiated two corresponding functions: the **transactional** and the **poetic**. As the participant role becomes dominant, a speaker will attempt to suppress as irrelevant his personal feelings, to be more explicit in laying out for analytic scrutiny his or rather **the** information, arguments, proposals, and so on. He will try

above all to be clear, to make precise references, to meet public standards. Here the 'test for truth' is accuracy; and according to **our** practical purposes as listeners or readers we act (or not!) on his instructions, we make our own selection of what is laid out, we accept what we take to be proven.

In the other direction, a speaker whose expressive needs are yielding to the demands of the spectator role will be likely to attend more to the formal shaping of his discourse, including the aesthetic patterning, the corporeal or physical nature of language; he will be concerned with the imaginative coherence of his utterance. He will be offering an 'event' or 'experience', an artefact or construct that he and his listeners can enjoy together, an end in itself. Here the 'test for truth' is whether it hangs together: we are expected to treat it as a whole and to share the creator's satisfaction that it is so and not otherwise.

Most normal conversation or gossip (in the positive sense of casually talking things over without the need to prove a point or enlist support for action) provides the clearest example of expressive **speaking** in the role of spectator. As we move along the continuum from expressive to poetic (still thinking of speaking) we shall want to include such well-shaped products as anecdotes, riddles, jokes and rhymes. As the shaping process (especially if it includes **writing**) becomes sharper, more deliberate, we arrive finally at 'literature' — written language in the role of spectator, with children's writing, depending on its accomplishment, somewhere along the way, but essentially entitled to consideration as a similar product of the spectator process.

This approach affirms the naturalness of sharing our **selves** — our feelings, our intuitions, our values, our own slant on life, our individual experiences that make us what we are — and (if all is going well) our consequent expertise from frequent practice and enjoyment. Teachers of the expressive arts who are in sympathy with this approach and aware of the children's expertise will hope not to interfere in but to further the enjoyment of this competence.



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# Elaborations on curriculum change in geography: the Australian experience

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One of the reasons change is more widespread or has been more widespread at the regional and local level in Australia derives from the fact that educational systems are under the control of State Departments of Education. Each State Department has its Head Office in the capital city of that State with the Commonwealth Teaching Service based in Canberra now administering the education system for the Australian Capital Territory and the Northern Territory. As a result of this centralization, teachers of university matriculation geography with the exception of those in Queensland, can be adopters only, i.e. they must accept changes by the State Department or suffer the penalty of a high failure rate among those they teach in the final school examinations. These teachers do have representation on the various curriculum committees which formulate the courses of study of matriculation geography; and it is as a result of the work of these committees that the new approach to geography has been introduced. However, the majority of teachers do not appear to want to participate in making curriculum decisions in this way with the consequence that the curriculum they teach tends to be one which they have influenced little and which is presented to them by the State Department.

Nevertheless, there are significant differences among the States in the rate of diffusion of curriculum change and in the ways in which change has been implemented. The differences are most obvious in the changes in the geography curriculum for secondary students aged 12 to 16 years or at level equivalent to the General Certificate of Education 'Ordinary' level or Certificate of Secondary Edu-

cation in the United Kingdom. These differences may serve to highlight the nature of barriers and carriers in diffusion processes. In Australia, each State has responsibility for its own educational system but unlike the Local Educational Authorities in England and Wales, this also includes responsibility for curriculum and examinations. At the lower levels of secondary education (12-16 years), schools in Victoria now most closely approximate those in the United Kingdom in regard to autonomy in curriculum development. However, though it is possible for teachers in the United Kingdom to produce Mode 3 Syllabuses (i.e. syllabuses which are designed and assessed for certification purposes by the school and subjected to the Examining Board's moderation processes), in practice how many do take advantage of this possibility because of the great time involved in such undertakings? For such possibilities to become widespread practice, teacher involvement in curriculum development requires that this additional time commitment be taken into account in devising teacher work loads in the schools. The concept of Mode 3 examination assumes that it is desirable for teachers to design their own curriculum and assess its effectiveness with their pupils.

Victoria provides an interesting case study of curriculum change procedures. Other States follow other ways. In 1968, the Director General of Education in Victoria, the permanent Head of the Education Department with direct responsibility to the State Minister for Education (compare the Secretary for State in Education in the United Kingdom), almost overnight gave teachers freedom to design their own curriculum for all subjects



within a set of guidelines. The guidelines may be summarised as follows: The first four years of secondary education were to be for general, non-specialist education for all pupils; the curriculum was to be under the control of the principal and staff of the school through a curriculum committee; the basic school organisation was to ensure close teacher/student and student/teacher relationships in a non-authoritarian manner; the basic curriculum was to embrace the major areas of knowledge, though at the same time giving students choice within these areas; and finally there was to be no place for assessment procedures which resulted in the ranking of students. (Blachford: 1976).

This freedom at first promoted a catastrophe for teachers but it did pave the way for the introduction of the new geography on a State-wide basis. In this connection it is interesting to note that a Chinese word for catastrophe has two characters, one meaning 'crisis' and the other 'opportunity'! In the upper levels of secondary education, the curriculum continued to be strongly influenced by the demands of the universities for university entrance. In all States with the exception of Queensland, a committee composed of university and other tertiary teachers and secondary teachers continued to design curricula to be followed by all students and teachers on a State wide basis. Local area studies included as part of the curriculum allowed teachers to take account of regional differences but otherwise there remained an overall uniformity in the types of area studied. This is not to say that such a uniformity is either good or bad. In this respect, the Victorian experience was no different from that of other States.

Queensland became the first State to allow freedom to teachers in the upper levels of secondary schools by abolishing the Senior Examination as the basis for university entrance and relying instead on school assessment of students' achievement. However teachers were still able to receive advice and help from curriculum specialists in their work.

In Victoria, under the guidance of Kevin Blachford, (the Victorian Department of Edu-

cation's Curriculum and Research Branch), and with the assistance of the Victorian Geography Teachers' Association, great gains were made by teachers of geography in taking advantage of the power of autonomy they had been given by the 1968 edict of the Director General. In fact geography teachers led the way for teachers of other subjects in that State in setting up ways of using their new found freedom in productive ways. The Victorian Government divided the State into regions for administrative convenience and as a means of decentralization of some authority; and these regions bore a close resemblance to the regional groupings of geography teachers which had been formed earlier for the purposes of self-help in curriculum development. The early teacher groups formed and disbanded and reformed as the need for support in curriculum change arose. With the formalization of the regions by the Education Department, there was pressure by the Secondary Geography Committee for each region to have a Geography Consultant, and as a result a number of talented teachers were appointed as Regional Consultants in Geography.

Teachers throughout Victoria were asking for guidelines on how to design their own curriculum. Many were incapable on their own of planning such courses both because their preservice teacher education had not included courses on curriculum design and because of their day-to-day class pressures did not enable them to devote time to the planning of new courses. To assist with the in-service education required to meet this need, a teacher, Rod Wellard, was seconded to the Curriculum and Research Branch to plan the programmes. From this development came the Secondary Geography Education Project (SGEP). There were conferences arranged in connection with this project and they were held in different parts of the State. Usually lasting five days, they were 'live in' conferences in quality surroundings which helped to promote a sense of professionalism. The conferences included short lectures on such topics as curriculum change strategies, the processes involved when defining objectives, and recent research on the psychology of



learning. There was heavy reliance on group activity and a measure of the success of these conferences is that teachers chose to work into the early hours of the morning as they developed units of work for their classes. Consultants from the Geography Teachers' Association were available for advice when required. Today, Victoria does not have a uniform geography course in the lower levels of secondary school, rather there are many courses which have been designed by groups of teachers in the various regions of the State. Teachers are not obliged to follow such courses but may continue to plan and teach on their own. They are not all required to be adopters.

The decision making process which is a vital facet within curriculum change, generally cannot be programmed. "There is no cut and dried method for handling problems because it has not arisen before and because its precise nature and structure are elusive and complex or because it is so important that it demands a custom tailored treatment." (Simon: 1965). The decisions that can be programmed in curriculum change are those that show that in some way teachers need to have support in curriculum change.

In the United Kingdom, teacher need for support is evident in the work of the Geography 14-18 Project based in Bristol. Michael Ferguson, who was one of the original teachers involved in the project when it began in 1970, is now the Avon Co-ordinator for the project and is working with a group of teachers from eight schools. The project finished officially in 1975, but to continue the dissemination of it, teacher groups similar to those established in Avon exist across the country. The groups of teachers in Victoria began to form from about 1966 onwards and they operate in similar ways to the Geography 14-18 groups in the United Kingdom. Both sets of groups contrast with the United Kingdom groups now operating to disseminate the Geography For the Young School Leaver Project materials as these groups operated from three structured units i.e. Man, Land and Leisure, Living in Cities and People, Place and Work. These United Kingdom teacher groups operate to

help teachers introduce the prepared units, and also to adapt the units to local conditions by gathering local data such as statistics and maps. The existence of these groups demonstrates clearly that curriculum change where teachers have a degree of autonomy consists largely of decisions that cannot be programmed. Many informal discussions, together with the more formal meetings and conferences, are necessary in order to reach the threshold required to have teachers adopt a new curriculum and to feel at ease as they put it into their classroom practice.

At the lower levels of Australian secondary schools there is now opportunity for teachers to be non-knowers, knowers but non-adopters or adopters, and it remains to be seen whether curriculum change proceeds as promptly as it did in the sixties. Change in one aspect of the system is no doubt going to change the way that change comes about. The question can be asked "What is progress in curriculum change procedures?"

The changes in Australian curriculum procedures bring into being a position that has long been theoretically the position in the United Kingdom. It is the difference stemming from the administration of education in the centralisation or partial decentralisation of the control of the curriculum which seems in part to explain the differential rate of change to which Slater refers in her article (Slater: 1976). It does raise further important points. Are those who are knowers but non-adopters realistic or laggard teachers? What is the nature of the barrier and the resistance of these teachers to change? In some cases it may be economic, e.g. the cost of the new materials required, despite subsidies, may simply be prohibitive given the competing demands for school funds. Such barriers may for instance apply in the case of the units for Geography for the Young School Leaver. Barriers may be social, such as attitudes and values that teachers hold about the new geography and their assessment of the practicality of applying it in the classrooms in which they teach particular groups of students. More research in these aspects of non-adoption of curriculum change where teachers have choice is



necessary before such non-adopters should be condemned for not introducing the innovations of which they have heard.

In December 1972, a change of government at the national level in Australia gave further impetus to curriculum change at regional and local levels. The Whitlam government established a Schools Commission in May 1973 which provided funds on a large scale for education and in particular earmarked some of these funds for teacher inservice education. Money provided by the central government thus acted as a carrier of diffusion. The Victorian example already cited, shows that some teachers there reacted to this by asking for personnel to run inservice conferences. Never before had the States been given monies by the federal government specifically earmarked for inservice education.

Personal contacts (the acquaintance circle bias of Brown: 1968, and the interpersonal network of Hägerstrand: 1952) do play a major part in the initiation of curriculum change in Australia. In each State there is a Geography Teachers' Association and these associations are affiliated to the Australian Geography Teachers' Association together with the New Zealand Board of Geography Teachers. There is an annual journal of the National Association, 'Geographical Education', and a biennial conference the first being held in Adelaide in 1970. Linkages formed in this way provide both public and private information about curriculum change in geography. It is significant that the first conference was held shortly after the first stirrings of the new geography were filtering into the schools from the universities and so the new association had no vested interest in the traditional line of geography teaching. However, above all there exists in Australia a great willingness to share new ideas in geographic education and for those with these ideas to mount inservice courses for teachers. Curriculum change in Australia shows a further willingness to learn from people in both the United Kingdom and the United States who have been involved in significant developments in geographic education. Ideas from the American High School Geography Project and the more recent

School Councils Geography Projects in the United Kingdom have been introduced to Australian schools.

In Australia and in the United Kingdom, the value of person to person contacts in effecting curriculum change in geography has been demonstrated. Those concerned with the Schools Council projects in geography, Geography for the Young School Leaver, Geography 14-18, and History, Geography and Social Science 8-13, set up local groups of teachers for this very reason. It is only through such person to person contacts it seems, that there can be effective curriculum change. The change decisions are for the most part not routine decisions and it is only by the exchange of experience that new ways of teaching can be organised. For the most part therefore, they could be described as problem solving decisions and these decisions require personal effort. All this takes time and thus curriculum change can readily be likened to the diffusion of innovation in industry. (See Tornqvist: 1968).

In the United Kingdom, Examination Boards change the curricula on which their examinations are set, and this is the same situation in Australian education at this level. In Australia, experience has shown that a change in the nature of the examination questions operates as an immediate statewide carrier of curriculum change as they force a change in teaching strategies. In 1969, in NSW, the Examination Committee for the Higher School Certificate in Geography introduced questions based on a Broadsheet containing map extracts, photographs and statistical data. The emphasis on the teaching of skills for the lower levels of the secondary school was thus shown to be essential in the upper levels. Of course, some teachers have always taught skills for the upper levels but those who had tended to teach for 'straight' essay questions only, were forced to change their teaching strategies. (Note: Where such changes in examination questions occur, teachers are given at least eighteen months to two years notice of the change so that they can adapt their teaching procedures accordingly.)

Finally Hägerstrand's conceptualization of the



Innovation Diffusion Process can be adapted to show the diffusion process in curriculum change in geography in the United Kingdom and Australia. (Brown: 1968).

What therefore is progress in curriculum change procedures in geographic education?

Maybe it is necessary to create alternatives on a small scale, the scale that will be necessary to show their practicality, their desirability, and the kind of pleasure in life which comes naturally from efforts in this direction.

Of central importance is the fact that social and cultural institutions are not all powerful. Their strength and influence depend on the momentum of past enthusiasms, opinions and successes . . . eventually binding observances give way under pressure of intelligent innovations and increasingly manifest commonsense. (MANAS: 1976).

Such progress in curriculum change is in line with the new economics with the slogan, 'Small is Beautiful' (Schumacher: 1973) A variety of models of curriculum change designed for particular purposes may be the best hope for improving what goes on in classrooms.

Acknowledgements in the preparation of this article

Dr D. S. Biddle, Vice Principal, Sydney Teachers' College.

Kevin Blachford, Senior Research Officer, Victorian Curriculum and Research Branch (on leave).

Dr Frances Slater, Lecturer, Institute of Education, London.

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The program will discuss the implications for educational policy that the cerebral hemispheres are specialized for different cognitive functions — the left for verbal and analytic thought, the right for intuition and understanding patterns.

Further information from Ms. Rita Ellix Katz, Division of Liberal Studies, School of Continuing Education, New York University, 2 University Place, Room 21, New York, New York 10003.

Course work and colloquia on THEORIES OF DEVELOPMENT, CONFLICT AND PEACE. 18 October — 12 November 1976. Directors: Azril Bacal (Lima) Hakan Wiberg (Lund). Particulars from the Secretariat, **Inter-University Centre** of postgraduate studies, Frana Bulica 4, YU — 50000 Dubrovnik, Yugoslavia.



# New Era — Books

## THE BENNETT REPORT

Teaching Styles and Pupil Progress

Neville Bennett

Open Books, 1976. Paperback £2.95 and Hardback

The Bennett Report is a disturbing document. It is disturbing not only because conflict is more newsworthy than concord, but because its findings strike at strongly held ideas and beliefs among teachers of young children. It has also been interpreted — incorrectly — as suggesting that there is a dichotomy, that teachers either work in formal or informal ways, whereas in practice very few teachers work entirely in one mode or the other.

The study looks at the progress in aspects of the basic subjects by 37 classes of 11 year old pupils taught by formal, informal and mixed methods, and generally finds that formal methods appear to produce the greatest gain.

In considering this report, it is important to bear in mind the origins of informal methods. They did not develop, as some would have us believe, from the ideas of a few influential cranks who carried the gullible with them. Nor are they a soft option, as the Report makes clear. They are the outcome of much thinking and study on the part of practising teachers of the ways in which children develop and learn. This thinking recognises differences between children and attempts to meet these by offering a more varied diet in the classroom and an element of choice, which in turn might also be expected to help children to become independent learners, able to plan their own work and time. Study of child development also reveals the need for first hand experience to furnish images for thinking, talking and interpreting the words of others and for learning to structure material for oneself rather than always accepting the structures devised by others.

The logic of this kind of thinking has been such that it is accepted in some measure by nearly all teachers of young children, even if, in practice, many also choose to use more didactic and formal approaches for certain purposes. The Report must therefore shock, since it clearly suggests that so far as this particular group of children and their teachers are concerned, certain accepted aims are being less well achieved in informal classrooms.

You can have several reactions to the findings. You can welcome them as confirming your own views; you can shrug them off and hope that they will be forgotten so that you can work in the way you feel is right — whatever this may be. You can spend time looking for the loopholes which certainly exist in the study, so that you can ignore it with a clear conscience. Or you can look in an open minded way to see what lessons it may have from which we can learn.

Study of the limitations and loopholes is, in a sense, a necessary background to learning from the report. One needs to be clear what it actually says and to be careful about what can be assumed from the findings.

It refers only to a comparatively small group of eleven year olds and their teachers, in one geographical area. We cannot safely generalize from this to other age groups, or other places. The social background of the children has not been taken into account. Nor has parental expectation, yet if the findings described by Douglas in 'The Home and The School' are true, both of these factors might help to account for the learning differences, especially when we reflect on the tendency of middle class parents to opt for formal teaching for their children. The experience and skill of the teachers must also enter into it.

There are, nevertheless, a number of findings which it is difficult to explain away. So far as these particular children are concerned, they



made significantly better progress in certain aspects of work in the basic skills when taught by formal methods. While it is possible that children taught by informal methods might do better on other aspects not tested, most good informal teachers would hope to make comparable, if not better progress than formal teachers in most aspects of curriculum, so that the findings cannot be dismissed on a roundabouts and swings argument. We are therefore forced to look closely at what happens in the classroom to see if it is possible to identify the reasons for this finding, so that we can build on from it.

The Report suggests a number of lines of investigation here. The researchers found, for example, that children in informal classrooms used less time for work in basic subjects and spent more time in social and work related interaction. Over a period of time this adds up to give considerable gains for those in formal classrooms.

There would seem to be two ways of looking at this. We can look at whether the interaction is valuable in its own right and if so, what the gains may be and whether they offset the losses in other directions. We can also question whether we do enough to train children to work in situations where they have a responsibility for choosing, planning and organising some aspects of their own work. This might relate to another finding of the Report. Children in informal classrooms, while enjoying school more, are also more insecure than those in formal classes. Insecurity tends to result from uncertainty about what is expected and what is allowed. A certain amount of insecurity may be motivating, but too much is counter productive. Perhaps if we did more to spell out the boundaries in informal classrooms and had a programme of training for independent learning which started at entry to school and continued through schooling, children might do more work and feel less insecure.

Probably the most important overall finding emerging from the Report is seen in the account of the informal class with the best result of all. The conclusion reached about the

reasons for the success of this teacher was that the work was structured. This would certainly seem to be a point on which we should build.

What do we mean by structure? It ought not to imply a rigid framework which takes no account of individual teachers or children and lays down what both shall do. It would seem rather to be a matter of clear thinking on the part of the teacher about broad aims and more immediate objectives, a flexible use of organisation to achieve them and an adequate programme of evaluation. Some of the problems of the 'progressive' teacher arise from the fact that he is often attempting to fulfil a multiplicity of not very clearly thought out aims and objectives, some of which pose difficult problems of assessment and evaluation. The 'traditional' teacher, on the other hand, is usually concerned with a more limited, but more clearly defined range of objectives.

Many of the best informal teachers have worked a great deal from intuition. They have sensed what needed doing, and worked by feel. It is probably no accident that the Plowden Report found that many good teachers had difficulty in expressing their aims. The trouble about intuitive teaching is that while it is excellent in the hands of the good practitioner, it can be an excuse for not thinking things out on the part of the less able teacher. It is also much more difficult in today's climate of accountability, to get by without being prepared to be articulate about what you are doing.

Bennett himself does not suggest that informal methods should be abandoned for formal methods. He suggests that we need to think more clearly about what we are doing. This would seem to be the most important message of this report.

JOAN DEAN

Inspector of Primary Schools,  
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Joan Dean has been Chief Inspector for Surrey since 1972. She was formerly Senior Adviser for Primary Education for Berkshire and has worked as a classroom teacher, a College of Education lecturer and a Headmistress. She has written and lectured on many aspects of education and of classroom organisation.



The New Era would welcome discussion from those who have read Bennett's book. Because if ever there was a magazine identified with progressive schools the New Era is it, and we need to make a full appraisal of the nature of the 'attack', and of the lessons to be learned.

**Firstly**, though Bennett himself appears innocuous enough and he brings forward many interesting side-lines of information, which unfortunately there is not space here to enlarge upon, the way in which the publishers, the newspapers and television in UK have taken it up constitute a warning. For example, the publishers say that "this is the first objective study of the relative effectiveness of formal and informal teaching styles": yet it certainly is not, even when confined to the 3Rs which is what the book is really about, though they do not specify so, **vide:** Susan Isaacs' work at Cambridge in the 1920s 'Intellectual Growth in Young Children' 1930; D. E. M. Gardner's 'Experiment and Tradition in Primary Schools' 1966; not to mention a number of studies carried out in the United States, cf. Vincent Rogers, in the past decade.

It is alarming to find people of the eminence of Prof. Eysenck or Prof. Cox seizing upon the book to **prove** the superiority of traditional teaching styles. One is accustomed to such display of blind emotion and manipulation of evidence among politicians, and one of the tasks of education presumably **is to enable** (literate) people to become aware of their assumptions and to state them honestly.

Bennett does not make the claim attributed to him. What he has found, as Joan Dean points out in her masterly review, is that where there is a structure and sequence in the learning (and indeed as expounded, for all their short-comings, by Bruner and Bloom at least a decade ago), and where the teacher is warm-hearted, there tends to be better progress. This can occur in either traditional or progressive schools. In fact traditional or progressive should be regarded as the medium in

either of which a variety of methods can be employed. We may compare, for example, the initial teaching alphabet as a medium in which either a look-and-say or a phonetic method may be used.

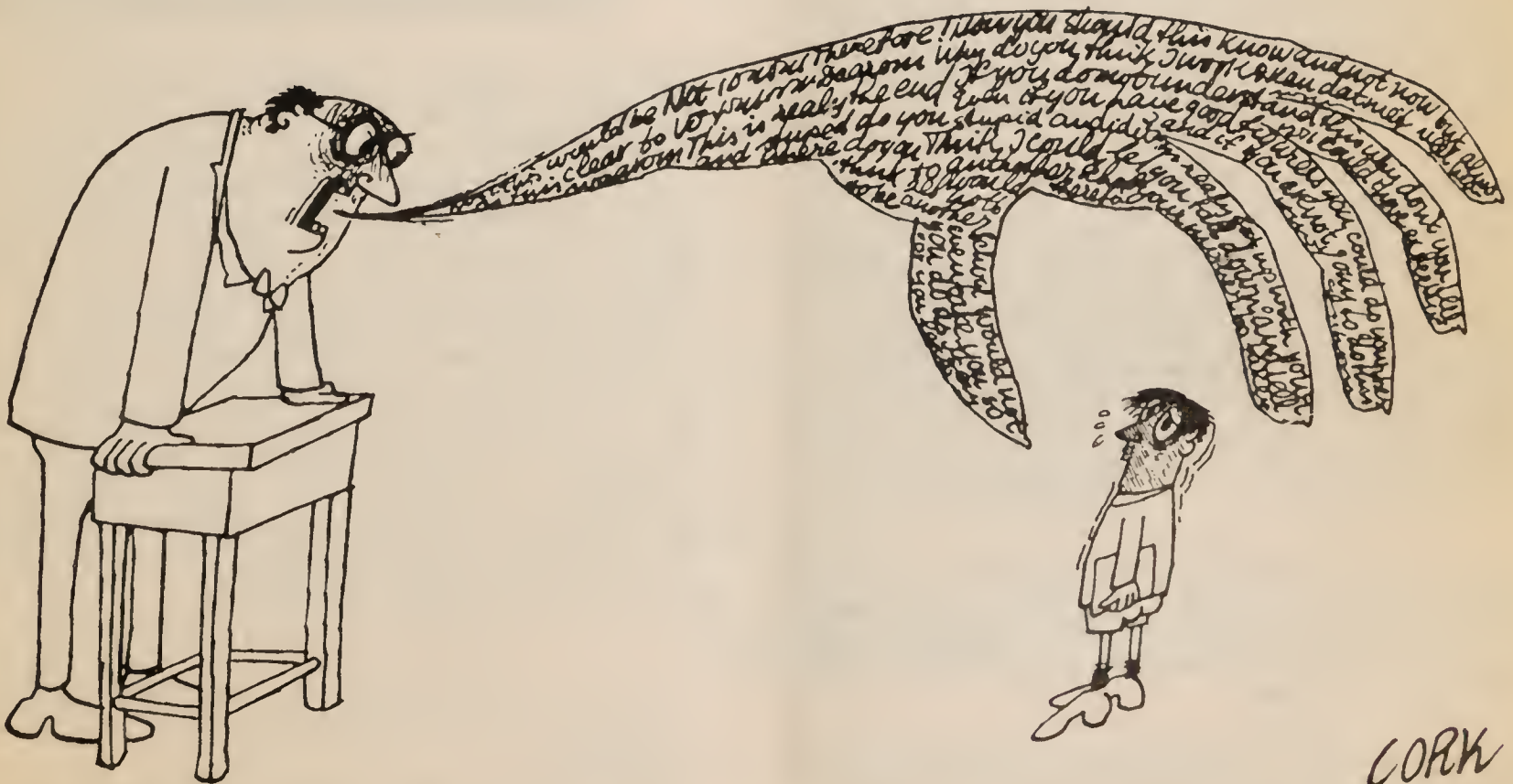
But many of the so-called progressives, on the other hand, have ignored this book, tried to brush it aside, rather than look into it and into their hearts. Thus, maybe, they follow the habits of A. S. Neill whose resistance to schooling was such that the teaching methods at Summerhill were intiquated even when the children wanted to learn.

There are almost certainly differences of value, and of breadth of educational aim, associated with the twelve styles of teaching method outlined by Bennett, but it is stupid merely to cling to the belief that there are no best methods only some good teachers. Bennett has done a service in helping to clarify this issue.

**Secondly**, there is a huge blind spot in the report, and all too prevalent elsewhere. This concerns the significance of creativity in human beings, its nature and ways of promoting it. How could Bennett imagine that the arbitrary setting of an essay on Invisibility, without regard to motivation or association, would lead to the display of creative work?

Since its inception fifty years ago the pages of the New Era have testified to, examined and reported on this matter: one has only to name Buber, Dearden, Holt, Jung, Marsh, Read, Rugg, A. N. Whitehead for example, none of whom is mentioned by Bennett. This year is no exception. See section 4 in James Hemming's account of the Dartington conference, p.128; Jo Kelly on Creative Writing in Ideas, p.140 in this issue; and Ken Bright's Creative Arts in the May/June issue, p.92, where he gave ample evidence of ways in which to provide, in Joan Dean's words, "first hand experience to furnish images for thinking, talking and interpreting."

ANTONY WEAVER



CORK

AE-63

Cartoon by cor hoekstra, postbus 101, heerenveen, nederland



## Problems of Your Child's Vital Years

Audrey Bilski

Bristol Typesetting Co. Ltd., Bristol

£3.50. pp.171

The author of this book is a trained teacher of considerable experience who has also had a family of her own to bring up. She addresses herself to young parents who are meeting problems in rearing their children. She writes in a clear, decisive manner, her style is straightforward and breezy, she uses no technical terms, and what she has to say is easy to assimilate. She makes no references to any other work done in her field, and expects the reader to accept her authority. This it is possible to do, to a large extent, as what she has to say bears the stamp of clear thinking and sound sense.

The 'Vital Years' with which Mrs Bilski is concerned are from babyhood to the end of the Infant School. She divides her material into four sections. In the first she handles problems of emotional development second on problems of social development, the making of friends, sex, and the need for independence and self-confidence. The third section deals with academic problems, largely problems in learning to read. Finally she has what she calls circumstantial problems, and discusses the only child, one parent families and mentally handicapped children.

The format of the book leads to the isolation of one problem from another, and we read of the 'sadistic child', the child who is a liar or a thief. Social and emotional difficulties are separated from one another and dealt with as specific problems. But, as Susan Isaacs said long ago "in the case of so many special difficulties of child training, the remedy lies more in a revision of our general ways of dealing with the child than in a specific attack on the particular difficulty". Is there ever such a thing as a sadistic child, a liar or a thief? Can we really separate emotional from social problems? So much can be understood about emotional control within the social setting and assimilated because it coincides with the child's desires.

In dealing with specific problems, such as the arrival of a new baby, a visit to the hospital, a death in the family, advice is sound and helpful. There is a fairly full section on sex and instruction on the subject. A particularly useful point is made in the suggestion that parents rather than children should receive group instruction on this subject which they can use at a suitable time to pass on to their own children.

The section on academic problems deals mainly with the teaching of reading. Mrs Bilski welcomes the co-operation of parents in teaching this skill, and gives instructions as to how they can assist at home. Where classes are large and it is difficult for the teacher to give sufficient individual attention some practice at home may fulfil a need. But where the child is already worried by his failure to read the participation of his parents may heighten his anxiety, and it would be better for home to be a place where he can relax and enjoy other occupations.

The final section of the book is well handled. Here the special difficulties of the only child, the one parent family and the mentally sub-normal are discussed. Addresses are given to help parents to make use of help which is available to them.

Altogether this is a useful little book which should find a place among other books of reference made available to parents of young children.

Irene Grove

# News of Associate Editors

## News of associate editors

We are delighted to welcome **Dr Lionel Desjarlais**, Dean of the Faculty of Education, Ottawa, as associate editor for Canada.

The WEF sends congratulations to **Hine Potaka** on the award of OBE, which appeared in June in the New Zealand List of birthday honours, for services to Maori education.

**Ester Hermansson** has done a great deal to supply us with articles from Norway, Denmark and Sweden even before she became associate editor this year. The following brief biographical notes could be added to those which appeared on p.32 January/February 1976.



Swedish teacher. Studied progressive education in Vienna 1931-1938 (Docent Elsa Köhler), and in 1939 at North Western University in US under Prof. Kilpatrick and Dr Washburne at Winnetka. 1947-1952 member of the Curriculum Department of the Swedish Parliamentary School Commission preparing the comprehensive school system; and 1952-1957 a member of the new curriculum committee. Worked 1950-1951 as a counsellor all over Sweden to stimulate the teachers to make experiments with new curricula. 1951-1952 visiting lecturer at The Teachers College in Trondheim, Norway, and altogether has been visiting lecturer at two Danish Colleges for about five years. Permanent post at Göteborgs Lärarhögskola. Author of books and papers in education and contributor to the Swedish Educational-Psychological Dictionary.

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## Correction

We apologise and express feelings of joy to **Dr Karl Wilker** whose death was inadvertently announced in January (p.2). We hear from Prof. Röhrs that he is alive and well.



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Subscriptions for one year (six issues) £3 or \$8. Single copies 50p or \$1.50.

Cheques should be made out to 'The New Era' and sent to the Hon. Treasurer, William Johnson, 53 Grayshott Road, London, SW11 5TS. UK.

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# The Uses of Dialogue\*

Brian Wren

## Knowledge and education

Education is to theories of knowledge as an orchestra to its score. Performance and interpretation vary widely, but different musical concepts give quite different patterns of sound. If knowledge is seen as something fixed — as measurable chunks of 'subject-matter' or clearly defined habits of thought — then the learner's task is to absorb it. Its size, shape and content are already decided, and the problem is how to remember the subject matter or copy the habits of thought. The educator's task is to pass on the knowledge as effectively as possible. Though education can include new discovery, its main concern is 'the **preservation** of essential knowledge . . . and . . . its **transmission** from each generation to the next.'<sup>1</sup> Education is a ceremony of initiation where a person already initiated (the teacher) introduces uninitiated people (the pupils) to the knowledge that society wants them to 'master, know, **remember**'.<sup>2</sup> It is a one-way relationship, where A (who knows) tells or shows something to B (who does not know) and where A is placed over B rather than beside him.

On the other hand, if knowledge is an act of discovery performed by a subject who steps back mentally from her world, if the distinctive feature of human knowing is the development of a critical consciousness which questions its culture and itself, and if everyone has this capacity to know, then education cannot be regarded as a simple transfer from one person to another. It becomes a joint effort, where A and B together question and investigate the object of knowledge. It becomes a dialogue 'in which everyone knows something but is ignorant of something else, and all strive together to understand more.'<sup>3</sup>

To see education as a dialogue changes both the methods used and the relation between 'teacher' and 'learner'. If to learn means trying to stand back from the world in order to understand it, then teaching means helping people to gain mental distance from what they have previously taken for granted. If knowing means discovering, questioning and investigating, then teaching means presenting the most apparently obvious of 'facts' as a problem for exploration. The following discussion was tape-recorded in a working-class area of Liverpool during a course on marriage, the family and courtship. The two girl speakers lived in an Educational Priority Area and would be generally regarded as 'below average' or 'educationally deprived'. They were fourteen-year-olds at the local comprehensive school who had no plans beyond leaving at the earliest possible age. The tutor belonged to the Workers Educational Association.

Tutor: Do you think children should be allowed to do what they want in the home today?

1st Girl: Yes.

2nd Girl: Yes.

Tutor: You do?

Girls: Yes.

Tutor: And what does 'doing what you want' mean for you?

1st Girl: Living your own life.

Tutor: Living your own life. Now what exactly does 'living your own life' mean?

1st Girl: Well, doing things what you want to do yourself and not what your mum and dad want you to do.

Tutor: And what sort of things would they be now?

2nd Girl: Like staying at home and cleaning up and all that, when you could be out enjoying yourself.

Tutor: You don't think you have any responsibilities towards the home and towards your parents?

1st Girl: A fair amount.

Tutor: A fair amount. You do think you have certain responsibilities?

1st Girl: Yes.

Tutor: What shape would these responsibilities take? What would this responsibility mean?

1st Girl: Helping out when you can.

Tutor: Helping out when you can, if you want to help out. You say you have got this respon-

\*This article is based on a chapter in Brian Wren's forthcoming book entitled **Education for Justice**, published by SCM Press, London and New York, March 1977.



sibility to help out when you can yet at the same time you want to do what **you** want. How do you resolve that?

2nd Girl: Do what you want and help out where you can help out when you want to.

Tutor: Oh yes I see. You mean that you don't want to be told that you should do it?

2nd Girl: Yes. Do it of your own free will.

Tutor: Do it of your own free will. Well do you think that if it is left to the free will of young people that they will, in fact, help out?

2nd Girl: Yes.<sup>4</sup>

A number of points stand out in this conversation. Firstly, the tutor tries to show empathy — he often reflects back what has been said to him, either verbatim or in slightly different words, as if to make sure that he has understood, and that the girls know this. Secondly, his leadership consists almost entirely of questions. Some of the questions ask for an opinion ('Do you think children should be allowed to do what they want in the home today?'). Others try to clarify the meaning of the opinion expressed ('What does "doing what you want" mean to you?'). The questions are not **test** questions — that is, they do not have a right or wrong answer, like 'what is the capital of Belgium?' They are **enabling** questions which the girls can answer out of their own thought and experience. The continued probing into the meaning of what has been said gradually clarifies the relationship of free-will and responsibility in a family setting.

The key question occurs in the middle of the conversation, when the tutor takes two apparently contradictory things that the girls have said and presents them in the form of a question — 'You say you have got this responsibly to help out when you can, yet at the same time you want to do what you want. **How do you resolve that?**' Once again, this is not a test question about 'facts' which the girls may or may not know. It presents part of their own thinking as a problem for investigation. The problem is presented in an open way, and is a serious enquiry, not a gimmick to capture their interest. The question encourages the girls to step back from what they themselves have said, and to reflect on it. It calls for thought rather than the recovery of things remembered.

The tutor is clearly leading the discussion.

The method used implies that he is genuinely interested in what the girls have to say, that he takes them seriously as people and regards their thinking and experience as valid and important, that he sees himself as having a basic equality with them in the exploration, and that he himself expects to gain something from it. Though it might be possible to put on such attitudes as a teaching device, it would be impossible to keep up the pretence for long. One may therefore assume that attitudes of respect for people, interest in their thoughts and experience, equality, and a willingness to learn from others are basic to this method of education.

To sum up, dialogue education begins with people's real-life experience. It assumes that their situation (family, school, neighbourhood, work, living conditions, position in society) is the basis of their knowing, and that they already have knowledge, wisdom and culture. It aims to help people gain a critical distance from their experience by reflecting it back to them as an open problem for their investigation. To this end it uses enabling questions which people can respond to out of their experience, and problematizing questions which invite further thought. It accepts the need for some degree of memorization and information-gathering but sub-ordinates both to critical reflection and the needs of the learner. It is based on respect for people, interest in anything they have to contribute, and a belief in their ability to know.

### **The teacher and the learner**

The above principles drastically alter the relation between the teacher and the learner. The traditional idea of transmission necessarily sees the relationship as unequal. Teacher and learner only achieve equality at the higher levels of education, when both are pressing at the limits of knowledge and exploring a common world.<sup>5</sup> The dialogue model sees teacher and learner as co-equal co-investigators at every stage of learning. Their equality as self-conscious human subjects outweighs the widest differences of age, class and educational standing.

This does not mean that the teacher becomes



redundant. Educational leadership remains essential: 'If education is dialogical, it is clear that the role of the teacher is important, whatever the situation.'<sup>6</sup> But the nature of that leadership is altered. It becomes more humble, more easily shared. In any human group — whatever its size — the formal leadership pattern (the appointed 'chairman', 'teacher', 'group leader' etc.) is matched by a different or overlapping informal leadership pattern (every teacher knows who the unofficial leaders are in her class). In dialogue education the teacher carries the leadership baton lightly and is willing to let it pass from hand to hand. She is pleased rather than worried to find another member of the group taking the baton for a few moments and helping everyone to move forward. Given that freedom, the teacher sometimes has the unexpected reward of seeing the shyest and most inarticulate person blossom into speech and command the respect and attention of the rest. I shall never forget the afternoon when the hesitant and unassuming D—— emerged from his six month silence and transformed the worship group to which I belonged, focusing our thoughts, cutting through tangles, and lifting our whole enterprise to a higher plane.

Dialogue education therefore **unfreezes the roles** of the 'teacher' and the 'learner'. It breaks out of the cramping mould of the transmission model — 'Some teach — others learn; some know — some don't; some transmit — others receive'. Instead, it assumes that all teach and all learn, because all know something and together seek to know more. The opposition between 'teaching' and 'learning' is so entrenched in our language that it is difficult to find terms that do justice to a dialogue relationship. Perhaps the nearest approximation is to speak not of 'teacher' and 'learner' but of the 'teacher-learner' who meets with the 'learner-teachers'. This suggests that the former exercises leadership but expects to learn from the latter, who in turn have the capacity to teach him and learn from each other.<sup>7</sup>

As the example has shown, the teacher-learner rarely tells and usually questions. He

uses enabling questions, not guess-what-I'm-thinking questions. He asks, 'why?', 'how?', 'is this so?', 'is there any connection between what X has said and what Y has said?', 'is there a contradiction here, and if so, why?'. He is suspicious of the single cause and the 'right answer', and thinks instead of reasons, causes, and meanings. He does not rush to summarize what other people have said or learned, for fear of closing the door to further thought or imposing his own interpretation. He constantly questions his own questions. Do they increase people's will to learn as well as their capacity? Do they increase people's confidence in their ability to know? Do they encourage them to weigh alternatives, look at similarities and contradictions, and classify, reason, or decide? Do they generate new questions of which the hearers were previously unaware?<sup>8</sup>

The teacher-learner can put questions in this way because she has never stopped questioning what she herself knows. She has questioning in her bones. However many times she has previously considered it, a particular object of knowledge is still a problem and a mystery. If this sounds startling, think of the best teachers you have known, and ask whether they did not have something of excitement and exploration — the ability to introduce a theory, a problem or a work of art as if they were discovering it for the first time. In dialogue education the teacher-learner is able to **re-live** her acts of knowing a hundred times over, to 're-cognize' her previous cognitions. There is not for her one moment when she knows, discovers and solves problems (in the silence of the study) and another, different moment (in the noise of the classroom) when she tells and transmits both problem and solution. She does not know 'x' and then pass it on unchanged to A, then later to B, then later to C. Instead, she tests her knowledge of 'x' with A, modifies it from A's act of knowing, and modifies it again with B and C.

The teacher-learner measures the effectiveness of his approach, not by the amount of information that the learner-teachers remember, but by changes in their ability to ques-



tion, reason, and think critically about what they know. He will expect them to show more confidence in their ability to learn, rely more on their own judgment yet be ready to modify their first opinion, have more respect for evidence and logical argument, and be more cautious and provisional in answering a question, yet ready to test out their conclusions by action.

‘Dialogue’ in this kind of education is not ‘A depositing facts in B’, nor ‘A and B depositing facts in each other’, nor a polemic where each one seeks to overpower the other. It is a listening relationship where people respect each other as much as they question each other, and vice-versa. It is founded on human and Christian values. ‘Dialogue cannot exist . . . in the absence of a profound love for the world and for men . . . Love is at the same time the foundation of dialogue and dialogue itself.’<sup>9</sup> Dialogue is only possible if the teacher-learner and the learner-teachers have an attitude of humility and respect. ‘How can I enter into a dialogue if I always project ignorance onto others and never perceive my own?’<sup>10</sup> Dialogue depends on mutual trust and cannot exist if one party’s words do not coincide with his or her actions. Finally, dialogue springs from a profound faith in people — in their potential to know, discover, create, and give something significant to the world and to each other.<sup>11</sup>

### **Some common objections**

To change from transmission to dialogue takes time, effort — and courage. It may therefore be helpful to look at some of the more obvious objections.

#### **1. It’s ridiculous to say that the learner is the source of knowledge. That simply means pooling our ignorance.**

Education begins with the experience and real-life situation of the people taking part. This does not mean that it should end there. A thoughtful educator would, for example, hope to build on the Liverpool girls’ understanding of free will by encouraging them to apply it more widely. The objection also underestimates the capacity of quite ordinary groups of people to produce new knowledge.

#### **2. It is unnecessary to expect people to re-discover for themselves all the knowledge already gained in the past.**

The wheel has long been invented. A child does not reinvent it. He can however be allowed the freedom to discover and explore its uses, not have such ‘knowledge’ planted in him. Dialogue education does not expect people to forget all that the human race has gained, and start from scratch to create it again. It insists that what has been achieved, the world of culture that has already shaped us, needs to be discovered and critically investigated by each human subject.

#### **3. We can’t afford to waste time letting people discover in two hours what they could be told in ten minutes.**

The objector is probably looking at the use of time from the viewpoint of the teacher. This is not necessarily identical with the viewpoint of the learners. If I give a lecture lasting twenty minutes, it can encompass ideas and analysis that it would take perhaps three or four hours to present problematically (e.g. in role play, pictures, group work, discussion). The lecture may be coherent, clear and interesting — to me. Unfortunately, this is no guarantee that it will be equally useful to everyone else. All the audience will have done after twenty minutes is to listen, and perhaps take notes. This is of doubtful value even in terms of retaining what has been said.<sup>12</sup> To weigh it, question it, gain critical distance from it, and take the thinking and investigation **where the listeners want it to go** would take considerably longer than the delivery time, and could not be achieved in terms of a transmission approach to education. The objector assumes that ‘letting people discover’ is a procedure which does not include the educator, that people should only discover what the educator wants to present to them, and that in any case, ‘telling them’ is all that is required. On closer inspection the objector is simply stating a preference for the transmission model.

#### **4. If I don’t keep a grip on the meeting/class/discussion it might go completely off the track.**

Behind such objections is a fear of ‘losing control’. If the educator has always regarded



himself — and has been regarded — as the authority, the one who knows, whose duty it is to tell others and direct the business of education, it is hard to make such a radical change of roles. Change can only grow out of a conviction that dialogue and its methods are strongly to be preferred, accompanied by a re-casting of the image that the teacher has of himself, and a serious attempt to develop a new leadership style. From experience I can only say that the change is entirely beneficial. To drop the artificial burden of being a licensed knowall is as liberating as the discovery that other people do not need to be 'controlled', that chaos does not result if their questioning goes where it wills, and that the learner-teachers can give as much to the teacher-learner as he or she to them. The teacher-learner becomes free to be an **educator**, perhaps for the first time.

### 5. All this is nothing new

It is true that new ideas are often in part a re-shaping of what has gone before. There is no shame in admitting that wisps and strands of dialogue education have been floating in the air for some time, or that Socrates also used a questioning method. It is more important to note what its consequences were for Socrates, and to ask whether the new developments are valid and relevant. If they are, the debate over their degree of novelty can be left to the angels and the academics. No doubt there were people in Gutenberg's time who said that of course his new technique of printing was only a more elaborate way of making playing cards.

### A clash of models

Beneath the clash between 'transmission' and 'dialogue' there is at least one point of agreement. Both points of view use the word 'education' to mean deliberate attempts to organize learning. Thus, a working definition of dialogue education would be **the intentional creation of situations in which people can make acts of knowing, characterized by an atmosphere of dialogue and a problem-posing use of educational aids and techniques, and with the aim of developing a critical consciousness.**

The transmission model of education has three positive elements. Firstly, it recognizes that memorization and information-gathering are necessary parts of education. Yet it also exaggerates their importance. It suggests that mental recall is the highest form of intellectual achievement and that the collection of unrelated facts is the goal of education. The persistence of recall and memorization as goals of education may be, in part, a cultural jet-lag from the age before the jet. In earlier societies, knowledge changed slowly. Traditional wisdom was the result of countless ages of trial and error, and the new generation could not risk its survival by trifling with it. To remember and apply it was therefore of vital importance. In the last two hundred years, however, knowledge has been increasingly based on experiment and the rate of social change has accelerated. The ability to remember and recall information has therefore become almost irrelevant. If — **if** — you remember what you were taught at school, you are almost certainly a walking encyclopaedia of outdated information.<sup>13</sup>

A dialogue approach to education therefore sees information gathering and memorization as the servants of critical awareness and perceived relevance. In a working class area of Coventry, local people who initially came to seek help at an Advice and Information Centre joined its staff and acquired considerable skill in dealing with welfare rights applications.<sup>14</sup> In an Educational Priority Area of Liverpool, over seven hundred council tenants (out of a population of six thousand) listened attentively to a detailed explanation of the 1972 Housing Finance Act, and many were able to act on their knowledge.<sup>15</sup> In the United States, the community development movement in the 1960s helped to stimulate the emergence of an articulate, informed and militant leadership in the most 'deprived' and 'apathetic' areas of the big cities.<sup>16</sup> There is ample evidence that most people can grasp and memorize detailed information on issues which directly concern them. **On a dialogue understanding of education, 'information' is what people want to know or know they need to know — not what someone else thinks they ought.**



A second important element in the transmission model is its assumption that educational communication is bound up with a personal relationship. The teachers whose memory we most prize influenced us as much by their personalities as by the 'subject' they taught. The weakness of the transmission model is that it freezes the roles of teacher and learner. It exaggerates the 'knowledge' of the former and the 'ignorance' of the latter. It confuses the authority of truth and insight with the prestige of the teacher, and he or she becomes the person who is paid to know.

Finally, the traditionalist's urge to 'transmit' or 'initiate' expresses, at its best, a longing to generate excitement in others about the things one believes in or has discovered to be of value. The architect of 'education as initiation', R. S. Peters, points out that conditioning is not education and that to say this implies that conditioning is bad. We refuse to equate the two because conditioning implies the creation of responses in people without their knowledge or consent, whereas education should be freely and knowingly entered into. 'To say that we are educating people commits us, in other words, to morally legitimate procedures.'<sup>17</sup> On this view, education means 'the transmission of knowledge and skills deemed to be worthwhile, in ways deemed to be proper.'<sup>18</sup>

The crucial question is, **who decides what is thought to be worthwhile?** Is it the teacher, the people being educated, or the educational system as an expression of social and economic values — such as thrift or co-operation, capitalism or socialism? R. S. Peters recognizes that it is most likely to be the education system. When people speak of education, he argues, one must ask what their standards of value are. When talking of the education system of a community, 'we need not think that what is going on is worth-while, but members of the society, whose system it is, must think it is.'<sup>19</sup>

On this point, the two opposing models of education converge in unexpected agreement. The theory and practice of any form of education has certain built-in values, be they

religious, moral or political. No one can therefore avoid the question, 'which values?' **There is no such thing as a neutral education that simply 'tells people the facts'.**

**Brian Wren** is co-ordinator of Third World First, an educational agency which works with students in higher education. This article is based on a chapter in his book entitled **Education for Justice**, published by the SCM Press, London and New York, March 1977.

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1. Sir Derman Christopherson, **The University at Work**, SCM Press 1973, pp. 36-37, emphasis mine.
2. R. S. Peters, 'What is an Educational Process?', **The Concept of Education**, ed. R. S. Peters, Routledge and Kegan Paul and Humanities Press, New York 1967, p.3 (emphasis mine). See also his essay, 'Education as Initiation' in **Philosophical Analysis and Education**, ed. Reginald Archambault, Routledge and Kegan Paul and Humanities Press, New York 1965, pp.87-111.
3. Paulo Freire, in an unpublished letter to the Co-ordinator of a Cultural Circle in Chile.
4. Tom Lovett, **Adult Education, Community Development and the Working Class**, Ward Lock Educational Publications 1975, pp.100-101.
5. R. S. Peters, 'Education as Initiation', pp.104 and 105.
6. Paulo Freire, **Education for Critical Consciousness**, p.124.
7. Paulo Freire uses the terms 'teacher-student'/'student-teacher' (**Pedagogy of the Oppressed**, pp.53ff.). I have modified this because in English the ideas of 'teaching' and 'learning' convey the opposition more clearly.
8. Paragraph developed from Neil Postman and Charles Weingartner, **Teaching as a Subversive Activity**, pp.43-45 and Paulo Freire, **Education for Critical Consciousness**, pp.124ff.
9. **Pedagogy of the Oppressed**, p.54.
10. Ibid., p.63.
11. Ibid.
12. Donald Bligh, **What's the Use of Lectures**, Penguin Books 1972.
13. **Teaching as a Subversive Activity**, pp.23-24.
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15. Bob Ashcroft and Keith Jackson, 'Adult Education and Social Action', **Community Work — One**, ed. D. M. Jones and M. Mayo, Routledge and Kegan Paul 1974, pp.55-60.
16. Peter Marris and Martin Rein, **Dilemmas of Social Reform**, Penguin Books 1974.
17. R. S. Peters, **The Concept of Education**, p.3.
18. R. K. Patterson, 'Social Change as an Educational Aim', **Adult Education**, vol. 45, no. 6, March 1973, p.355.
19. **The Concept of Education**, p.5.



# Peace is the Way

Betty Reardon

The modern world is in a state of creative tension between alienation and violence on the one hand, and community and peace on the other. The task of education, as also the task of politics, is to catalyze, to strengthen and to energize the forces of community and peace.

But what would be the components of a peaceful community? Where are the guidelines by which we can plot our strategies? A set of guidelines by which we at the Institute for World Order think about the necessary components of a preferred social order, a peaceful world system, is called world order values. These values were developed by a transnational community of scholars, each of whom, along with his colleagues, was concerned about the stresses of current world problems on his own region and his own geographic and cultural community as well as the world system, and each agreed that he would endeavour to project a preferred public order for the world. These images of preferred global social order were called world order models.<sup>1</sup>

In the early stages of their efforts to put forth this variety of alternatives to the present system, the scholars discussed, argued and deliberated on the basic criteria for the establishment of a preferred world order. They finally determined that the criteria — the world order values — were in essence the antithesis of the major problems which brought stress, conflict and inordinate human suffering to the world society. They identified four principal values in this way. First, they sought to overcome the problem of violence, particularly organized warfare, embracing **peace** as the core value. Second, the most horrible of human suffering is the actual physical deprivation that comes from widespread and severe poverty. The world order scholars, therefore, considered the value of **economic equity** of crucial significance. Political op-

pression and discrimination, in particular racism — and some of us would add sexism — were viewed as an outrage to basic human dignity; thus **social justice** was acknowledged to be a third essential component of the preferred society. The concern was not only with the quality of human life, but also with its continuation. All people understand, if not urgently at least in the outer recesses of their awareness, the threat of potential eco-catastrophe, the destruction of our environment as a result of overdevelopment, pollution and resource depletion. A harmonious **ecological balance** between the human society and the other components of the global eco-system was accepted, even by scholars from the developing world, as a necessary fourth criterion for their models. Finally, a fifth value was discussed and embraced by some of the world order scholars, but still not by all. That value is **political participation**.

Yet all of this is still very abstract, and we have not as yet provided a positive response to the question of the components of a peaceful community nor, indeed, have I clarified what I mean by community. A community is not so much a place as an attitude, a state of awareness, an awareness of interdependence with others and an attitude that the interdependence will be more advantageous for all when it is characterized by an equitable sharing of values. The world order guidelines for community building were designed in negative terms, in terms of the problems, indicating the way in which world order values are used as diagnostic tools. For as is generally acknowledged, we define problems according to the values we hold. If a value is frustrated, we have a problem. So, let us look to positive definitions of the values, and to specific examples of their operation in the political and educational realms. Let me begin with the classroom. For the most part my images are of secondary school classrooms, but the principles I espouse and the practices



I advocate can, I believe, obtain in any learning environment.

### **Ecological balance**

Ecological harmony in the classroom is made up of both the physical structure and system of the class, and the human interactions which make up the total learning environment in the classroom situation. That environment should be one of respect for persons, for life and for natural processes. Such respect should also be extended to the actual resources of the classroom. Students should have an opportunity to become aware that typical materials to be found in North American classrooms are drawn from the diminishing supply of the total resources of the world, that in fact they represent a way of life which draws heavily upon many irreplaceable resources of the planet.

In how many classrooms of the United States are the students made aware of the extent of the use of precious metal resources, fossil fuels and forest products in their daily learning experience, from the heating of the classroom to the production of the materials and furnishings of the school, including texts, notebooks, pads and the like? It is not unusual to hear teachers invoke the ecological value in terms of the appearance of a classroom environment or of wasting paper by using only one side, not to mention wadding it into missiles for various and sundry mini-war games. But it is rare indeed to hear it observed that so many of the resources come from areas of the world where children don't even attend school, and when they do, their equipment is far more limited. Would it not reinforce the ecological value and demonstrate solidarity with the people of the exploited nations of the world — the so-called Third World — if schools in the United States were, for example, to adopt the use of something like slates instead of scratch paper? Such a practice could teach young Americans something of the way South Asian children learn, as well as be a return to an aspect of our own pre-industrial history, a fitting observation of our Bicentennial. I'm sure every one of us could think of many such specific practices which could contribute to learning

about the global society while honoring the ecological value.

### **Economic equity**

Economic equity is comprised of equal access to the material goods and services in any given community. In the larger educational system, inequity is easier to perceive, as we know very well from the controversies over busing as a means of sharing educational resources more equitably among social and racial groups. But within the classroom itself it is a little more difficult to perceive. The most important resource there is time — time for interaction, and for expression, and for contribution to the learning experience. It is sometimes claimed that in the average 40-minute classroom period the teacher talks an average of at least 25-30 minutes; and that given the number of students in the class, over a single semester the average student got to speak about 12 minutes. In terms of time, distributive justice is not a high-level value in such classrooms. If we think of the teacher's time as a specific resource, then it is certainly inequitably distributed. By and large, it goes to two main groups, one called the 'gifted learners', the other 'slow learners'. Although my understanding of the term 'gifted' is that those students are more intelligent than others, having shown proficiency in performing what is valued by the present culture of the school, I would think the term is most apt if one thinks of the 'gift of gab'. By and large, this group of students reflects the high value which this culture places on verbal skills, unfortunately to the detriment of developing other forms of expression, and most especially to the misfortune of those students who express themselves more adequately in modes other than verbal. Indeed, we are quite able to diagnose who is a 'slow learner' because often he or she is inarticulate. Now, this makes a very good justification for the distribution of time — the gifted get to talk more **with** the teacher in a conversational form, while the slow learners are talked **to** by the teacher, trying to make them, among other things, more articulate. Woe be to those who fall between and have a variety of ways of expressing themselves. Not only is this condition inequitable, it also is demon-



stration of the lack of richness of alternatives.

I would advocate, then, that a peaceful classroom is a less standardized classroom than we have at present. Teachers would be prepared to interact with students around the learning task with a wider repertoire of communication and interactive skills, and in turn, students would have more opportunity to express themselves in varied forms. I am not advocating what some have called 'creative chaos', nor am I a great supporter of what is called 'individualized instruction', which I feel tends to reinforce privatism and those forms of individualism which detract from the community atmosphere of the classroom. Rather, I am saying that the weekly schedule of a classroom, while it might not have any more variety of content than at present, would have a greater variety of activities, and there would be more balance and equity in the time each participant, each member of the class, has the attention of the total class community and of the teacher.

Further, materials would be of such variety that there would no longer be almost total dependence on the written or spoken word supplemented by the occasional sound-film-strip. In fact, there should be many more self-created materials — materials developed within the classroom itself to meet the specific needs of particular members of the class and of the class community at any given time. Creating these materials would be a participatory experience bringing the students into more mutual interaction with each other; and possibly sending them out into the larger community, seeking resources for these new materials, and employing social reality as actual curriculum.

### **Social justice**

Social justice in the classroom refers not only to a reflection of the justice that is sought in the outer society, but to the total structure of human relationships in the classroom among and between teachers and students. As in the case of economic equity, it is the teacher who bears the greatest responsibility for creating conditions of social justice in the classroom. The teacher is, in fact, the most

important component of the educational process, for it is the teacher who establishes the atmosphere of the classroom more than any other individual or influence. It is up to that professional to assure that there is a sense of equal value of all persons, and an according of dignity to all in the learning environment over which she or he presides. It is, of course, difficult and not always desirable for teachers to intervene in the social interactions among students. However, very much in the spirit of the civil rights movement which actually sought to change attitudes by changing laws and social structures, teachers must at least assure that procedures are based on the assumption of equal value of all persons and that, insofar as it can be affected by procedures, the classroom atmosphere reflects that assumption.

### **Participation**

The value of participation in the classroom may on the surface appear easier to measure, and not so difficult to plan and structure. That is, if we think only of such things as allowing students time to express themselves, encouraging discussion among students and permitting students options as to activities, or emphasizing participatory teaching strategies such as games. But none of these practices *per se* assures that students actually are empowered, that is, have an actual voice in deciding what is to be learned and how. Each student is the key to her or his own learning needs. Thus it is of the utmost importance that teachers learn to draw out and diagnose students' needs and capacities and particular styles of learning. Teachers must come to realize how much they need from their students in order to do a full and responsible job.

Legitimate participation in the classrooms can only take place when the present dependency/dominance structures, with the teacher holding all the cards in decisions about what and how learning is to take place, are replaced by a system of mutually recognized interdependence. We cannot educate for responsible decision-making within a system in which all important decisions are handed down from the top. Most certainly we



cannot educate for a participatory society without developing reflective decision-making capacities.

## **Peace**

We come once again to the comprehensive value of peace and to its anti-value, violence. Violence is that which denies or injures life and/or human dignity, or which impedes the fulfilment of human potential. Whereas peace nurtures life, accords dignity and catalyzes human energies for self-fulfilment. Thus in a peaceful order there is a minimum of coercion. Actions are taken not to fulfil the requirements of authority so much as for self-defined reasons. This is not to say that such actions may not coincide with what a legitimate authority has designated as desirable, be it the learning of specific content or the time allotted to certain activities. In the classroom it would mean as much inner-directed as outer-directed action. Under the present circumstances, most student activities are determined by persons other than themselves. One of the most significant aspects of the current trends in moral education is its thrust toward independent decision-making in matters of value conflict.

We recognize that exercising effective communal decision-making is extremely difficult within the classroom when the general society is so dominated by outer-directed activity. But at least teachers must strive to achieve a balance, to know and to nurture the inner person of each student, and to help that student to share self, ideas and concerns with others in the classroom community. The teaching/learning process should be one which helps the inner person to comprehend and evaluate the social reality. Such evaluation should lead to a fuller discovery of self and others. Thus, peaceful teaching would consist more of 'drawing out' and less of 'filling up'. Drawing out the contributions each has to make will help the teacher to value the student more, and the student also to value him or herself, and to recognize what he or she as a person has to offer to other persons and to the social order. Development of self-concept and self-esteem as well as a respect for others is one of the cornerstones of all

peace education, just as it should be a major operational principle of any true community.

When individuals place a true value on themselves and assume that others have equal value, there is little role for coercion in persuasion to a given activity or policy. Peace educators generally agree that for students to truly fulfil their learning capacities, and their capacities to create new knowledge in cooperation with their teachers and with their classmates, they must have a sense of self-worth and a feeling of positive identity. Positive identity comes from celebrating who one is, not who one is not. Too often people in this society gain their identity by not being a member of some group they consider less desirable, either by race, sex, culture or social class. Negative identity assumes that some people have more value than others. Peace education attempts to invalidate this assumption, for many peace educators have come to recognize that only by employing peace as the educational process, can we adequately develop an attitude which attributes equal value to all persons and which nurtures positive self-identity in all students.

## **Content**

But what are some of the specific issues which would constitute the subject matter of an education which sought peace as an objective, and valued peace as a learning process? Again, I find the most fruitful responses in the world order values. Pursuit of each of those values gives rise to significant public issues at the local, national and global levels, and thereby provide the content for community education at all levels of the social order at which the students should be prepared to participate.

Issues of economic equity are in many ways the most crucial and most widespread concern of the moment. The basic question is what kind of system we can devise, or what alterations must be made in our present system, so that we may provide the basic necessities of life, and at least the minimum material conditions of human dignity, for more people on this planet. The present system is one under which the vast majority of people suffer



deprivation. For some people deprivation is so extreme as to cause death. For too many deprivation is severe enough to cause life-long physical suffering and mental anguish. We must ask in this country, and all of the industrialized countries, whether it is in the interest of economic equity for so small a percentage of the world's population to make so large a demand on the world's resources. Can we continue such a system and achieve material well-being for more people?

In the area of social justice, some of the current questions about racism and sexism come somewhat closer to the kind of inquiry which should constitute peace education. Here the core issue seems to be, is it socially just for one particular human identity to have so great a value placed on it that those who are so identified have an inordinate share of all the benefits of the society? In general, those who enjoy the most benefits in contemporary world society are Caucasian, male and culturally European or North American. The further an individual is from the preferred identity, the narrower the range of social choice open to him or her, and the greater the degree of discrimination, and in many cases outright oppression, he or she endures. These conditions must be explored in classrooms, and hopefully in other political discussions.

The ecological future of the planet also lies largely in the hands of the same people. The issue here is, how can we create a dynamic of development which will meet the material needs of the entire human species, without continuing to place such stress on the natural systems of the planet as to threaten them with breakdown at worst, and at best a sure deterioration of the natural beauty of our spaceship Earth.

Political participation in today's world is also limited, largely to that same core group and diminishes as one moves away from it. The lions' share of power over politics at all levels of social organization resides with them. The question that we must raise in regard to political participation is, how can we assure that more people will have more voice in formulating the policies that will determine

their destinies. How can we assure that that voice can adequately express the needs of peoples, and give rise to an open and fair debate on the degree to which fulfilment of those needs can make just demands on the world's resources?

These, then, are some of the basic content issues which should make up contemporary political education, but even more urgently they should be injected into all public policy debates, including this year's presidential election. How many candidates are raising just these questions of community-building? How many candidates have expressed a comprehension of the components of a peaceful community or a commitment to their realization? Few, if any, raise these kinds of value issues in regard to our sisters and brothers in other lands, particularly those in the developing countries. We see the positive growth of concern for some ethnic minorities in this country, and we see a more articulate demand on the part of women to redress the injustices that they have suffered, but even these concerns and demands are rarely made in such a context as to show appreciation for the plight of the other oppressed sectors of the human society. The group identity is still too narrow for the needs of a global community.

We cannot hope to achieve world peace until these basic value questions are raised in terms of the whole of humankind, until we recognize that the future of the human species is one and inseparable or none at all. Only then will we recognize that one link in a chain of injustice can enslave us all, that the war system is nothing more than legal murder, that its maintenance is the continuation of the ultimate form of coercion that serves to perpetuate the social acceptability of all other forms of illegitimately applied force.

At least in the classroom we have pretty well abolished the use of physical force. The entire community is completely outraged if incidents of whipping or physical mistreatment are discovered in the schools. When will world society react as an outraged community at the use of force by one nation



against another? I would suggest that this can come about only when peace becomes a true value, demonstrated in political strategies and national policies as well as in educational objectives and practices. Both areas of endeavor will manifest the value of peace when there are carefully thought out alternatives to our present coercive competitive institutions given serious consideration in political debates and classroom discussions, for example, when disarmament is discussed not in terms of whether it is desirable or possible but within the context of its urgent necessity. The arguments should be about what would constitute the most effective, rapid and just way to achieve it?

Indeed, bringing this debate into American politics is the purpose of the Peace Ballot<sup>2</sup> campaign of which all Americans should at the very least be aware. On the global level, the Bradford Proposals<sup>3</sup> and the Stockholm Appeals<sup>4</sup> which call for a world disarmament conference are the first events in a world political movement for this purpose. A few of those classified as hard-headed or pragmatic peace educators are working to get these questions into the curriculum. Nothing indicates commitment to values as clearly as action; certainly only action will achieve values.

I mention these particular action examples because they demonstrate commitment to peace as both a goal and a process, while demonstrating faith in the pragmatic effectiveness of peaceful methods and constituting a significant contribution to the search for new alternatives to realize peace as a practical reality. Many of us involved in these efforts believe as did one of the great peace educators and activists of all time, "There is no way to Peace. Peace is the way."<sup>5</sup>

#### BETTY REARDON

Betty Reardon is director of the School Program, Institute for World Order, New York. This article is a shortened version of a lecture delivered at the University of Dayton, March 1976. Ms Reardon is also co-author of a series of classroom booklets about peace and social justice. Details of these are available from Random House, 400 Hahn Road, Westminster, Maryland 21157, USA.

#### NOTES

1. For further information on the World Order Models Project, write to the Institute for World Order, 1140 Avenue of the Americas, New York, New York 10036. For a discussion of the world order values themselves see Richard A. Falk, **A Study of Future Worlds**, The Free Press, New York, 1975.
2. The Peace Ballot is available from World Without War Council, 110 S. Dearborn St, Chicago, Illinois 60603.
3. The Bradford Proposals are available from International Peace Bureau, 41 rue de Zurich, Geneva, Switzerland.
4. The Stockholm Appeal is available from Stockholm International Peace Research Institute, Sveavagen 166, S-113 46, Stockholm, Sweden.
5. Quoted from Mahatma Gandhi, this is the motto of the Fellowship of Reconciliation.

#### Letter from Dr J. L. Henderson

67 Strand on the Green,  
London,  
W4 3PF.

1st September 1976

The Editor,  
The New Era,  
18 Campden Grove,  
London, W8.

Dear Sir,  
I am preparing a history of Bedales School and would be grateful if, through the courtesy of your columns, I might invite anyone with views on the contribution of Bedales to twentieth-century education to communicate with me at 67 Strand on the Green, London W4 3PF?

Yours truly,

James L. Henderson



# The International Schools Association

Gerald Atkinson

## Definitions — what is the I.S.A.?

Our title is surely self-explanatory; we are an association of international schools. That's easy. But what is an international school? This isn't so easy. Even the Board of I.S.A. has never succeeded in producing a clear and succinct definition. As a long-time member of that Board I feel I should by now have evolved one for my own use; but the definition I finally give when pressed is not satisfactory in that it is negative, though it does have the slight merit of brevity. It is: An International School is a school that is non-national. Helpful? No! All this does is to distinguish I.S.A. schools from the schools that call themselves 'International' but whose curriculum is that of one particular country or which is orientated to the educational system of one particular country. Such schools would be more accurately described as 'national schools overseas'. So let me try again.

Some seven years ago a member of the International School of Geneva, Robert Leach, wrote a book titled "International Schools and their Rôle in the Field of International Education". The first chapter of this book is headed "What is an International School?" and in these fifteen or so pages he comes nowhere near to making a clear definition of them. He does find himself able to classify international schools into four categories and in his fourth group he comes as near as possible to defining I.S.A. member schools by the criteria which the Association lays down for membership. About this he says:

"Implicit in the I.S.A. criteria is the notion that no one government nor national grouping (especially the host nation and largest ex-patriate community) should control the international school, nor hold half the seats in its board of governors, however selected. In addition, no special privilege may be given any social grouping, religious body or ideological point of view. It is, on the affirmative

side, intended to educate young people to be at home in the world anywhere."

Here, then, are the criteria for membership of the International Schools Association:

1. The school should provide an education which should be directed to the strengthening of respect for human rights and fundamental freedom. One of its aims should be to promote understanding, tolerance and friendship among all people of all nations.
2. The school should serve an international community and should offer internationally oriented educational facilities to citizens of the host country.
3. The school should provide evidence that in its admission policy, staffing and curriculum there is no hindrance to independence of outlook.
4. The school should employ staff whose qualifications are acceptable to the International Schools Association, and must provide facilities for evaluation of both academic standards and administrative efficiency by an individual or a team appointed by I.S.A.

Numbers 1 and 3 of these criteria clearly identify the close association which I.S.A. has had from the time of its foundation and still has with UNESCO, who themselves recognised this by granting I.S.A. consultative status with it.

## History

Now, to give an outline of its history. The International Schools Liaison Committee was formed in 1951 with its headquarters in Geneva and five years later changed its name to the International Schools Association. In its first ten years attendance at its meetings seldom exceeded 13 members. The largest schools represented by these members were situated in New York, Geneva, Paris and Rome, which clearly identifies them with the



United Nations and the headquarters of some of its principal agencies. This was a natural corollary not an accident; for, of course, each of these cities had and has a ready-made need for an international school in the number and variety of ex-patriates working in them.

It is both fair and correct to state that the school which has been the main-spring to I.S.A. is the International School of Geneva. It was a founder member, and has strong connections with many of the United Nations officials stationed there. Further, it has itself had a series of headmasters and staff who have committed themselves wholeheartedly to the principles of international education and who have made very significant contributions to the establishment and growth of the Association. For instance: by 1961 membership of I.S.A. was only eleven schools. Then in that year the Geneva school seconded a member of its staff to visit some of the growing number of schools that had been established since the war in countries and cities other than those with U.N. officials, but that had arisen out of the needs of other kinds of parents; diplomats, consular officials and businessmen.

The result of this tour was to increase the number of member schools to about 25. While each of these early international schools had individual differences in matters such as official and even local attitudes of the host country (which could vary from welcoming to hindering); number and variety of languages among the student body; acceptance or otherwise of children from the host country; nevertheless, what they all had in common — in addition to their sense of isolation — was the problem of a suitable curriculum for their multi-national clientèle.

Thus we find that most of the early conferences and seminars organised by the Association for its members were orientated towards the problems of curricula. In 1964, for instance, it dealt with "The Co-ordination of Academic Standards and Criteria among International Schools". This conference was assisted by a contract from UNESCO, and

much of the work was done by members of an Education Sub-committee that had been appointed by the Board.

However, even earlier than this, the Social Studies Conference of 1962 sowed the seeds for the germination of the International Baccalaureate which within two years was sufficiently well developed as to have its own executive Board which eventually floated off as an independent body.

In 1969 I.S.A. amalgamated with another organisation, the Conference of Internationally-minded Schools. This body, founded in Paris in 1949, had for some time had tenuous connections with some I.S.A. schools and had, in fact, held two very successful conferences — in Colorado in 1965 and Chichester England in 1967 — which were attended by a large number of heads and teachers from both C.I.S. and I.S.A. schools. Then, in 1969, a merger was proposed, negotiated and carried through whereby C.I.S. was dissolved and any of its member schools who wished could take up membership within I.S.A. Now most of these schools were national schools, both State and Independent, but not international schools in the context of I.S.A., though they existed in a number of different countries, more particularly in Europe and USA. Thus a second category of schools was created within the Association. So now there is one category, of International schools with the criteria stated earlier in this article; and a second category, of Internationally-minded schools, with criteria slightly varied from the former but appropriate to their classification.

So; this story of the growth of I.S.A. should show what I.S.A. is: an association of schools international in character and schools international in outlook, both types of which have the declared aim of working — within their own specific educational framework — to promote the principles of UNESCO in providing an education directed to the strengthening of respect for human rights and fundamental freedom, and aimed at promoting understanding, tolerance and friendship among people of all nations.



## Activities

I think I have already made it clear that the greatest overall need of most of our member schools is research into the problems of curricula. This nowadays necessitates more than ever before a searching look at likely trends of education in the future. These two themes, therefore, stand out from the list of titles of our conferences over the last 10 years. For instance: in 1968 and '69 in Paris and Belfast we discussed "The Intermediate School Curriculum in International Schools" and "Planning a Modern Curriculum for the 11-16 year-olds". And the respective subjects over the last five years have been: In 1970 "Education in the Seventies: National and International". 1972: "Education for the Unknown, the Unexpected and Possible". 1973: "Does School still have a place in our Technological Society?". 1974: "Teaching and School Management in the Year 2000". And in 1975: "The Influence of the Third World on Future Education". Each of these conferences was hosted by a member school and they were held in New York, in Germany, France, Spain and Nigeria respectively.

In 1974 the Association managed to achieve one of its long-standing ambitions and held, in addition to its conference, a Teachers' Workshop. The theme was "Will your teaching survive the seventies?". It was held in Geneva and was attended by some fifty participants from 17 countries. This may not seem very many, but it should be remembered that the school membership is scattered very thinly around the globe. So, for the benefit of those teachers who felt unable to attend because of the distance from their school or other reason, all the talks by the initiating speakers were recorded and put on to cassettes which are now permanently available to anyone who wishes to buy them.

Each of the conferences centred around curricula studies has been followed up by publication of its results. Thus the 1966 conference produced "An International Primary School Curriculum". And the '68 & '69 conferences resulted in "Towards a Modern Curriculum for the 11-16 year-olds."

There is now a standing Curriculum Committee which meets about three times a year. It has just produced a report on Pre-Primary Education; and it has recently been suggested by the Office of the International Baccalaureate that I.S.A. should give its attention once more to curricula in the 2 years leading to preparation for that examination.

The Association's regular publications are two. Firstly, the Bulletin, published four or more times a year, containing book reviews and notices, information and articles about activities of the various United Nations agencies, particularly UNESCO, WHO and FAO. Secondly, once a year, the ISA Magazine which consists entirely of contributions from children in member schools.

Finally I might add that I.S.A. is able to provide a good educational information service to its members as its headquarters in Geneva is situated in the same building as the International Bureau of Education, which is now a department of UNESCO, with whom we have a close liaison and whose services we are encouraged to use.

Like many international institutions of a similar nature, I.S.A. has been severely affected by the recent changes in currency values. As our headquarters are in Geneva, our subscription unit is the Swiss franc; which means that the subscriptions of many of our member schools has substantially increased for them while remaining stationary for the Association.

In addition to school membership there is Associate membership for individuals, the numbers of which it would, of course, be a great help to increase. Associate members receive a personal copy of all regular publications of the Association. And for organisations other than schools who wish to support the Association, we have instituted a further category of Corporate membership. Anyone interested in taking up membership in either of these categories should write to The International Schools Association, Palais Wilson, Case Postale 20, CH-1211 Geneva 14.

For a note on Gerald Atkinson, author of this article, please see page 178.



# A Global Approach to Curriculum Studies

H. T. D. Rost and F. N. Getao

In the modern, interdependent world, in which so many crucial issues in education are international in scope, the university student in education should acquire a body of useful knowledge of the history of education of not only his own particular society but also of the peoples of the world as a whole. In the Faculty of Education, Kenyatta University College, near Nairobi, history of education for B.Ed. students is learned with this aim in mind. The two teachers of the course are attempting to develop it into what may be termed a course in world history of education relevant to the needs of the African student.

As presently constituted, the course has three parts: (a) history of ancient and modern education in both the West and the Orient, (b) history of traditional African education, education in Africa during the colonial era, and education in the newly independent African nations, and (c) history of education in Kenya and East Africa, from the pre-colonial era to the present. Traditionally, in East Africa, history of education on the university level has usually been confined to a study of Western education, African education (particularly in the area south of the Sahara), plus the history of education of one of the three East African countries in its regional context. Little attention has been paid to any of the important contributions in educational thought and practice from Asia and northern Africa.

But at Kenyatta University College, students are being acquainted with some of the history of ancient and, particularly, modern Oriental education, with some emphasis on modern Indian educational thought. Several African students have expressed their deep interest in and appreciation of acquiring a knowledge of Oriental education, particularly as it has afforded them a more 'balanced' view of the history of education on a global basis than they would otherwise have acquired. For instance, the rather secular bias of

figures like John Dewey and some other modern Western thinkers in education may be offset by the more spiritual approach of Mahatma Gandhi.

Treating the history of education on a broad geographical basis is not the only possible approach in world history of education, in the writers' view. The study of universal aspects of education within a particular society, anywhere from a very small, society to world society, can also be pursued. In the course, universal characteristics of education in their historical context were emphasized. In addition, the students, all 275 of whom were of African background, investigated certain characteristics of African traditional education evidently common to all African tribal societies that apparently are common as well to mankind as a whole. Thus, the oneness of their own tribal societies with the human race in this respect could be discovered. They found also that African indigenous education reflected an integration of both secular and spiritual approaches, a concept that has often been referred to as 'total education', and which was aimed at a sense of harmony through instruction in achieving harmony with oneself, with society, and with nature and the supernatural.

As referred to above, this attempt to approach history of education on a global basis enables the teachers and students to focus on certain world issues in education in their historical perspective. The problem of education and the survival of man as a species is an example. Certain concepts studied in the course in connection with this issue are given in an article "An Innovative Approach in the History of Education: Facing the Problem of Human Survival." A basic assumption concerning education and the survival of mankind is that this issue is closely tied with the aim of achieving world peace, world unity, and world order. Students' reactions to these



concepts as presented in lectures in the course have not been extensively assessed, but in tutorials, in-depth discussions were held of certain relevant ideas of John Amos Comenius,<sup>1</sup> portions of the writings of Mahatma Gandhi,<sup>2</sup> views expressed by Maria Montessori in large sections of **Education and Peace**,<sup>3</sup> certain relevant points presented in works of two African writers, N. A. Othieno Ochieng<sup>4</sup> and J. P. Ocitti,<sup>5</sup> as well as certain views of Julius Nyerere.<sup>6</sup>

### Education and Peace

The profoundest influence upon students' attitudes apparently occurred, firstly, through small group discussion in tutorials of several key statements of Montessori from **Education and Peace** within their context. One such statement was "... Mankind today is in many respects a single nation. There are countless proofs of the unity of all mankind, from both the economic and the intellectual point of view."<sup>7</sup> Discussions frequently were lively and lengthy, with attempts by students to critically evaluate Montessori's views in relation to the time during which they were expressed (the 1930s) as well as the world today.

Following these fruitful discussions, the students wrote papers in which similar statements from the book were discussed further. The content of the papers demonstrated not only the students' own original thinking but the considerable influence upon students' thought of the relevant ideas of Montessori, Comenius, Gandhi, and Nyerere, and attempts were frequently made to synthesize the ideas of these four thinkers, so far removed from each other in place and time, plus concepts presented in lectures and acquired through outside reading, as they may apply to the problems of human survival, world peace, world unity, and world order.

The second instance where attitudes were particularly influenced took place in tutorials where students were to relate African and Kenyan problems in education to wider global problems and conflicts. At first, this proved difficult. However, eventually, in small group discussions, students were observed to be gradually understanding and appreciating the

complexity and interrelated nature of the problems. For instance, many came to comprehend, by referring to examples from history, that attempted solutions of one particular problem without recognition of the consequences of such actions quite often results in the proliferation of problems. Thus, they were able to take a further step toward better understanding, in their future lives, of some aspects of the issues of the survival of mankind, the attainment of a new world order, world peace, and the unity of the human race as they relate to education. However, it is the writers' view that the contents of a course in history of education, whether world history of education or otherwise, cannot allow for more than an introduction to certain aspects of these basic problems.

F. N. GETAO, H. T. D. ROST

Dr Francis Ngwere Getao was born in Kenya, and has degrees in history and education from Columbia University and the State University of New York. Dr Harry Rost was born in the United States, studied at the universities of Arkansas and South Dakota, taught in a variety of American high schools, and has worked as an educational advisor in Uganda. He and Dr Getao are currently lecturers in the Department of Educational Foundations, Kenyatta University College

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GERALD S. ATKINSON (see pages 174-176)

Gerald Atkinson began teaching in 1926. From 1937-47 he and his wife worked at St Christopher School, Letchworth, and then from 1947-1953 he was principal of Moorland School, Clitheroe. From 1953-1960 Mr and Mrs Atkinson were the British houseparents at the Pestalozzi International Children's Village, Switzerland. In 1960 they helped to found the Inter-Community School of Zurich, and Gerald Atkinson was its headmaster from 1960-1973. He retired in 1973 to England, and was awarded an OBE for his services to education. He has been a member of the Board of the International Schools Association since 1964.

Older readers of The New Era will be interested to know that Gerald Atkinson recalls the World Conference of the New Education Fellowship, held in Cheltenham in 1937, as a turning-point in his career.



# Miss Irene Caspari

## — TRIBUTES

The death of Irene Caspari, Principal Psychologist and Organising Tutor at the Department for Children and Parents at the Tavistock Clinic, brings to a close all too early the work of a teacher-psychologist, tutor and counsellor, who made her own distinctive contribution to educational psychology and therapy.

An obituary article in the Times, reprinted below, gave a discerning account of her work and the developments she initiated in the training of educational psychologists and remedial teachers. She was a member of the training committee of the Division of Educational and Child Psychology of the British Psychological Society, and a founder-member and the first chairman of the Forum for the Advancement of Educational Therapy.

For many years she was an active member of the Council of the English New Education Fellowship and continued until her death as a Council consultant. Through the World Education Fellowship and professional channels she maintained close and lively connections with fellow workers in many countries. Her latest book, **Troublesome Children in Class**, reveals insights that made her outstandingly helpful to the teacher in the classroom, sensitive to the delicate nature of the parent-teacher-child triangle, and understanding of roles and relationships within the school. In these fields she freely and generously gave of her energies and time to the work of the Fellowship in ENEF and WEF conferences and working parties.

The following tribute from Carol Flynn Smith, a student and colleague of hers, illuminates her methods and characteristic approach as well as the personal qualities that won for her high admiration and affection in the circles in which she moved and manifestly within the bond of the Fellowship.

RAYMOND KING

It is hard to realise, even harder to accept, that Irene is no longer with us. She has been one of the most formative influences in my life. Almost twenty-two years ago she came to visit my tiny newly-started 'teaching' group for severely disturbed backward children. I was inexperienced and very lacking in confidence, but from that day she encouraged, advised, criticised, and opened my eyes to new ways of helping children — always in a positive constructive way — and helped to remove the inverted commas from the word 'teaching'.

Meanwhile Irene had been developing her ideas about Educational Therapy, and when I gave up my group in 1963 she offered to supervise my work with individual children to see whether someone with experience of special education, but not necessarily an educational psychologist, could help children with severe learning disabilities. I became, in fact, her guinea pig. This experiment resulted in her setting up seminars in the Tavistock Clinic for teachers with two years experience in some form of special education. She firmly believed that most of the learning difficulties children develop in school have their basis in emotional problems, and she saw Educational Therapy as a way of overcoming these difficulties by teachers being sensitive to the

nature of the individual child's emotional problem, and devising ways of presenting work that **Indirectly** involved the particular areas of stress and conflict. This made Expression Work a very essential feature of an educational therapist's work. We all had to learn to play games — Hangman, Bedlam — anything that involved a winner and a loser, and to use drawing and scribbling: with many of us Irene had to work hard to make us play, and the only cure for me was Jeannie Cannon!

Irene's conception of Educational Therapy was still developing which makes her death a doubly tragic loss. We who knew her, loved her and learnt from her, must come together and discover how she would want us to continue her work.

CAROL FLYNN SMITH

Miss Irene Caspari, who died on 10 September at the age of 61, made a considerable and distinctive contribution to educational psychology. From her base in the Department for Children and Parents at the Tavistock Clinic she was responsible for many new developments in training and clinical practice.

At the age of 20 she left her native Germany and made her home in London. She worked first as a teacher, taking a degree in modern languages, then embarking on a new career as a psychologist, taking her degree in psychology in 1952 and joining the staff of the Tavistock Clinic in 1954, where she worked for the next 22 years. She never lost touch with the problems faced in the day to day classroom situation, however, and worked constantly to improve the understanding of these problems and to develop new techniques to ameliorate them.

Her recent book **Troublesome Children in Class** is a distillation of the help she gave to teachers over the years. She also published studies on roles and relationships within schools, carried out for the Plowden Committee on primary education, and on new methods of supervising teaching practice. She maintained world wide connexions in education as well as in psychology, energetically urging her colleagues to try new methods and sharing her latest ideas.

She had a major commitment to the training of educational psychologists and served for nearly 10 years as a member of the training committee of the Division of Educational and Child Psychology of the British Psychological Society, the national body which oversees the training of Educational Psychologists as a whole, as well as taking responsibility for the specific post-graduate training course at the Tavistock Clinic.

Alongside this she had become increasingly interested in training psychologists and teachers in educational therapy, a treatment technique for children with especially severe learning disability, which she had developed as a combination of educational principles with a psychoanalytically based counselling technique. An account of the technique is contained in the publication **Psychotherapy Today**. The culmination of this work was the founding in 1973 of a new professional association, the Forum for the Advancement of Educational Therapy, of which she was the first chairman. In the last two or three years she had extended her work to include the parents of the children in the therapeutic process. During the last year, in spite of persistent illness, she continued to develop her ideas in this field, work which was cut short by her death.

THE TIMES 21 September 1976.



# New Era — Books

## Values and Authority in Schools

D. Bridges and P. Scrimshaw eds.

Hodder & Stoughton Unibooks

£1.65

139 pages

AT a time when teachers are increasingly involved in decision making and have often to resist attacks on their attitudes and authority this book should prove a welcome aid in their attempts to clarify their own position and to marshal their thoughts. The editors, who also contribute to the seven papers, make it very clear that they are aiming at readers whose skill in philosophy may not, as yet, be very great. They achieve this aim. The papers are clear in their style and straightforward in their discussion of the various themes in the book. At the same time the issues dealt with are not simple and the writers do not talk down to the reader. The notes on further reading should stimulate those who wish to pursue the issues raised to greater depth to do so, while the uniformity of presentation, with the chapter summaries give the book a structure that should appeal particularly to students.

The unity of presentation also carries over into the content and in the underlying assumptions of the six philosophers whose papers are collected in this volume. Not that this implies constant agreement. As Scrimshaw suggests the papers offer the reader an opportunity to "begin the process of making explicit to himself the moral views he actually holds". They also lead the reader to examine his commitment to various styles of teaching, the need for objectivity, and the often complicated relationships between decision making, principles, rights and the actual participation in discussion with pupils and colleagues.

The approach to these subjects is in fact one of commitment on the part of the writers. They do not however lose sight of their own rationality or objectivity. It is refreshing to find Pring coming to the defence of the rational possibility of accepting "authorities in particular areas of truth-seeking activities". His emphasis on objective norms and rationality gives hope to those who, with him, seek to justify an approach to teaching that still gives some 'house room' to the concept of authority. The progression from authority to parents' rights and democracy in schools and then in the last three papers to discussions on decision making and neutrality is entirely logical.

It is interesting to see how Elliott and Bailey, while ostensibly arguing on opposite sides are, in the end, not really opposed. They illustrate what Bridges says in the conclusion of his paper: "... knowledge as well as discussion advances upon contradiction". This book should certainly encourage discussion, will probably lead to contradiction and so, hopefully advance knowledge in an area of considerable confusion amongst many engaged in teaching.

M. E. Wickham

## Children as Writers 1

Heinemann. Paperback 75p. pp 123. 1974

## Children as Writers 2

Heinemann. Paperback 75p. pp123. 1974

(Award-winning entries from the 15th and 16th Daily Mirror Children's Literary Competitions).

Available overseas

WORDS are powerful tools. Conversation is for the most part a spontaneous exercise in them: but writing is an art. The most interesting aspect of these very varied and absorbing collections of children's writing is the development which occurs with age.

The very young — the youngest writer is five — often write, unselfconsciously, exactly as they would speak:

"I hate area! I think Mr Gatenby hate's teaching it too".

... "I bort her a beefburger  
Just to impress her  
It was very dear  
But I thought nothink of it".

The older entrants, however — the upper age limit is sixteen — become increasingly conscious of their part in shaping what they write, and the shadow of the artist as creator begins to loom large. Sometimes this results in startlingly mature and intelligent prose, as in the excellent 'Belfast Saturday' and the remarkable 'How Many Miles to Babylon': occasionally, however, the outcome is a rather mannered and over-written style and some verbal obscurity, as if the young writer has not yet mastered his words, but is rather allowing them to master him, and even posturing a little. Into this second category I would place 'Departed from Love', 'A Prodigy for a Fool', and even 'The Sparrow's Lament'.

It is, however, an absurd simplification to say categorically that conscious craftsmanship develops with age, though it is certainly true that it can sometimes blur rather than crystallise the effect of content. Some remarkable entries from younger writers show a strong sense of construction. A seven-year-old wrote the following —

"It was dark  
Thick dark  
Like soot  
Black paper king of dark  
Like the dark under your desk  
Not a friendly dark  
Like in the night . . ."

and a ten year old this —

"My old farmer uncle  
Flannelled, corduroyed,  
Calloused and bent, is dead".

Conversely, some of the older writers retain the sense of immediacy often manifested by the young:

"I liked my mother and I never told her, she needed flowers when she was warm beside me, not cold in her shallow grave" . . .

... "You cannot play with your friends in future, if they have proved cleverer than you, if they go to the grammar school and you to the secondary school".

Throughout, the writing shows some strikingly imaginative touches. These are occasionally surrealistic and even gruesome: a startling eleven year old develops, in "Eyeshell", an image of chicks hatching out of his eyes:

"I touch the gaping hollows  
And suddenly  
They hiss at my fingers  
And peck my veins".



In 'The Song of the Mad Gardener', we are drawn by an imaginative, tensely wrought poem into the mind of a man strangely at one with the nature he senses around him:

"I wander in a world of strange  
Sucking, secret, squelching sounds".

Subject-matter in fact varies enormously; though much of it naturally reflects the world in which the writers live — home, school, a society often seen as soulless and "plastic" — there are excursions into the supernatural, fantasy and science fiction. There is a short play, pleasingly original, the main character of which is the writer's pen. The Pen has megalomaniac tendencies — "I have ended up with total power: the writer's power, maybe, but I am the instrument he uses when he crosses out people" — but finally meets an unexpected reverse.

Yet some of the best writing occurs when these young people are writing from experience, dealing honestly with situations and relationships which are important to them — religion, a brain damaged sister, the memory of watching a lamb being skinned, relating to a stepfather. The two anthologies are worth owning, if only for the sake of hearing the authentic voice of our talented young; compassionate, perceptive, creative. We can learn as well as admire.

Vivienne Chadwick

## **Northbourne Tales of Belief and Understanding**

**Cleverley and Phillips, McGraw Hill 1975**

MANY teachers of Religious Education are most inadequately qualified for the task and many resent having to do it. Like other subjects Scripture has undergone many many changes in recent years. The number of non-Christian immigrants who have entered Britain has been responsible in fact for these changes. Gone are the days when selected parts of the Holy Bible were read, without explanation or comment. Teachers of R.E. have come to think of religion as part of life itself and the subject has become far more interesting and exciting. Controversial questions are faced up to and attempts made to answer them. The rather off-putting Bibles have been replaced by attractive versions like the New English Bible and exciting textbooks, of which this is one, have come on to the market. This well-produced book is for the young teenager in a multi-faith community in which 'religion' can no longer be taken as synonymous with 'Christianity'.

Aimed at the non-academic, the book consists of a number of stories of young people featuring various topics, e.g. Charity, Treatment of the Old Revenge and Forgiveness and the attitudes of the main religious groups. Thus a story based on 'The Photograph' has as its theme 'Marriage, attitudes to Women and inter-faith relationships'.

There are 12 'yellow pages' of help for the teacher. Each story is followed by questions designed to draw out from the youngster the lessons the story attempts to teach; these are followed by discussion topics, mainly on controversial issues.

It can be used either by a teacher or in sets for the class. I shall commend it to my fellow Sunday School teachers. I'm sure the approach of the book is the right one — R.E. lessons based on this book could be exciting and teach young people to come to informed opinions, with a sound religious foundation on many of the facets of life.

P. S. Richards

## **Nippers**

**Published by MacMillan Education Ltd**

'Plenty of Room', 'Rice and Peas', 'Pegs and Flowers', 'The Big Dig', 'Rex is Out', 'Outings for Everyone', 'No More Pets', 'The Present', 'Christmas is a baby'

## **Sparks Bookshelf**

**Blackie & Son Ltd**

'Martin's Guitar', 'Stop That Dragon', 'The Wishing Bottle', 'The Fire Bell', 'The Mother-of-Pearl Box', 'The Monster Lucky Bag', 'The Television Castle', 'Dolphin Boy'.

OVER recent years a good deal of concern has been expressed regarding the content of the Mass Media, and its influence on young minds. The alleged adverse effects of scenes and images of sex and violence as presented on television and in children's literature have been well publicised, but until fairly recently relatively little attention has been paid to the influence of the media on the development of racial awareness and prejudice in children. The field of children's books has of late received fairly close attention and several writers have concluded that the contents might be an important determinant of prejudiced attitudes in both childhood and later adulthood.

A feature of bias in books for younger children is that it is often at a symbolic and unconscious level normally in the form of images which, according to their colour, have perjorative associations, black=evil, ugliness, white=goodness, beauty. Numerous examples of this kind of bias are to be found in the writings of Enid Blyton, and rather more subtly in the works of other writers. 'The Black Penny' by Alan Drake, for example, concerns a young boy who resolves to put only 'shiny and new' coins in his money box. However, one day he is given an old black penny which he puts into the box. The other coins express their disapproval:

"I ask you," said the 5p coin and pulled a face.

"Black. Pooh," the 50p piece frowned . . . "I'm not sure that he should be here at all . . . all of us are shiny and bright. He is dirty and black."

Later in the story the boy polishes the penny to look 'shiny and new' and as a result is found acceptable by the other coins. R. Dixon commented in "Hard Cheese, Number 3" that, "the move from rejection, through a powerful visual change, to acceptance, is a familiar one in children's stories which contain such associations." Dixon gives a further, real life, illustration of a young West Indian girl who covered herself with white chalk and proudly announced, "I'm a little white girl now". In 'The Forsaken Lover', Chris Searle, gives several similar examples of ways in which the black child can become disoriented in a predominantly 'white' culture and the consequent problems of identity diffusion which may result.

It is therefore with great interest that one looks at the new Nipper (Macmillan Education) and Sparks (Blackie) series, which are intended to be culture fair and reflect realistically the multi-racial, multi-cultural nature of our society. Indeed in 'The Present' (Nipper), Joshy, a young West Indian boy, is seen struggling with this very problem, insisting on colouring a drawing of his black headmistress pink. During the subsequent discussion with the headmistress, Joshy says "I don't like being brown". "Why not?" asked Mrs Marsh. "Brown is a dirty colour, like black."

Is the point and the problem with which Joshy is wrestling over made? Personally, I do not think so, for here we have a story which deals, in part, with a real problem located within the experience of the black



child. This sense of realism, another example of which would be the conflict between the Gypsy family and the authorities in 'Christmas is a Baby', is apparent throughout the Nipper series where minority group members are presented as the focal points of the stories.

A feature of the stereotyping process is the presentation of exaggerated and stereotyped facial and behavioural characteristics where, in the case of people of African descent, the portrayal is inevitably one of a happy-go-lucky people, continually making music and wearing permanent smiles. At the risk of being accused of 'nit picking' two illustrations of this occur in the Nipper series. In 'Rice and Peas', baby Lennox spends the whole story beating a drum whilst family life, mum preparing tea, a sister trying to read, and so on, goes on around him; and in 'The Present', Joshy in conversation with the shop keeper is described as having "a smile stretching right across his face".

A more blatant example of the stereotyping process in illustration can be found on the front cover of 'Martin's Guitar' in the Sparks series. The illustration depicts a young West Indian, with a broad smile, sitting barefoot on a sandy/pebbly beach (with a pier in the background, Brighton/Blackpool?), wearing a T-shirt and jeans whilst strumming a guitar. The story, one will not be surprised to learn, centres around Martin's passion to own a guitar and make music. Contained in the story is, however, an incident which raises issues to which the author would seem to be totally oblivious. Martin, in return for some help in a junk shop is given, by the kindly, frail and elderly owner, an old guitar. He takes the guitar to a music shop to be re-strung and is there told that the guitar is worth 'hundreds of pounds'. Martin promptly sells the guitar, buys a replacement, and takes his mother and sister to the seaside on the balance! Is there a moral problem here? Do we want to encourage the attitudes of the seamier side of the antique business in our children? The Sparks series as a whole appear very neutral. The stories are mainly located in fantasy and simply acted out by players who happen to belong to differing ethnic groups. One looks in vain for stories and characters which children from minority groups could identify with. The major flaw in the series appears to stem from the interpretation and definition of the term 'culture-fair'. Here it is taken to mean a collection of stories which have no positive links with any ethnic group and as a consequence are stories which all children, it is assumed, can read without in any way feeling either alienated or devalued. The totality of confusion which results from this misinterpretation can be clearly seen in 'Stop That Dragon' where the illustrations have been drawn in such a way that one is uncertain whether father is Chinese and mother is European, father and mother are both Chinese but mother wears a blond wig!, or neither is Chinese, the whole family being European. One can only assume that this is quite deliberate, there being sufficient ambiguity to allow children from at least two ethnic groups to be able to identify with the characters in the story! The net result would however be that very few, if any, could identify with this family.

With the exception of the story of 'Martin's Guitar', for the reasons described earlier, the overall impression of the Sparks series is that they contribute very little in either a positive or negative sense.

Ken Thomas

## **General and Liberal Studies: a Teachers Handbook**

**Roland Seymour and David Acres  
Darton, Longman and Todd 1974**

THIS book, one of the publisher's Education in Practice Series, is a very useful book for the Liberal/General Studies' Teacher. It has been written by two experienced teachers who have taught for many years in this field. It is practical and comprehensive; the young teacher will be thankful for it, and the more experienced should find something of value in it.

The first chapter answers the question 'What is general studies?' The authors trace the history of the subject right from the introduction of Circular 323 issued by the Ministry of Education in 1957. The authors face up to the definition and aims of the subject, and make suggestions for course models.

Chapter two deals with 'Prerequisites' and teachers of all disciplines could benefit from reading this. It is essentially practical in content and has a useful final check list of the classroom learning Environment. Any teachers would benefit from regular consultation of this list and answering the questions which are asked in the light of his or her teaching situation.

Organisation and Administration is the concern of the third chapter.

The arguments for various types of organisation e.g. a separate general studies' Department, team teaching and option schemes are squarely examined, as are staff relations and resources. Departmental Heads could well benefit from studying this chapter.

Teaching Methods are dealt with in Chapter 4: This chapter takes up half the book and includes discussion on: The Mass Media, Remedial Problems for students with poor communication skills, talking, visiting speakers, discussion and questions, writing, reading, libraries, hand outs, study kits, creative activities, art and music, P.E., Community Service, Simulation, residential Courses and visits, visual and other teaching aids. Although some of these sections are short, they could be very useful.

The subject of chapter 5 is Assessment, the why and the how, and the book concludes with course outlines. Bibliographies and lists of useful addresses add to the value of this book.

It is essentially a handbook of useful ideas; it should not only be the staff of all Liberal/General Studies' teachers, it should be taken down, read and re-read.

P. S. Richards

## **The Education of the Poor: The History of a National School 1824-1974**

**Pamela and Harold Silver  
Routledge & Kegan Paul. £3.95**

THIS is a fascinating story which I enjoyed reading. The authors have made good use of an excellent series of records, dating back to 1824 in order to tell the story of a school in Kennington, South London. This series of records, we are told, is unique; documentary evidence on British schools is quite common for the last 100 years, but rare before that. The authors, however, have done more than just tell the story of a particular school in London, which as a voluntary-aided one, still exists in its original buildings; they have tried to put their story into its national setting.



Chapter 1 deals with the education of the poor up to 1820: the work of the National and the British Societies. Stress is laid upon the importance of the Christian religion in the foundation of schools and the teaching therein.

The second chapter concerns the foundation of these schools in the setting of contemporary Lambeth. The list of donors is interesting: His Majesty (£100), the Archbishop of Canterbury (£21), South London Waterworks (£20) and the collection after various special sermons — over £200. Posters, reproduced in the book, stress the fact that education here is for the poor. Rules for parents and children are fascinating but too long to be quoted here.

Chapter 3 on 'Schooling from 1824-1840' is just as fascinating: details of the timetable, the money earned by the girls from selling goods made in the afternoon domestic science classes, punishments, standards of the teachers, attainments in the public examinations (held on a Sunday!). Again comparisons are made with the rest of the country to give an idea of the national pattern — the Kennington School compared very favourably with schools elsewhere in the country. Teachers' salaries were higher and attendances were better than elsewhere. Corporal punishments were non-existent, but 'an incorrigibly bad boy was removed as he had **fortunately** obtained temporary employment; his pernicious example was **fortunately** removed from the school. Relief was felt all round.' An interesting human story concerns the conduct of one of the lady teachers and how she became a reformed character after an interview by the Committee; she remained a teacher at the school for a further 20 years.

Chapter 4 concerns the intervention of the State, the monitorial system and the work of pupil teachers. HMIs reported on the shortage of books and atlases, but by 1852 the children were described as neat and orderly behaved. Details of buildings are also recorded. Two items from the accounts merit quoting: the costs of 'feasts' in 1840 for the Queen's Wedding and 2 years later for the christening of HRH the Prince of Wales. The freehold of the school was purchased in 1860 and the deed laid down that the school was to be for 'the education of children only of the labouring, manufacturing and other poorer classes in religion and useful knowledge.'

Chapter 5 shows how the population of the parish of Lambeth grew, how factories were set up and how the school coped with a constantly changing population. The 'yards' had to be extended to avoid road accidents. School visits were made to the Oval Cricket ground and the Crystal Palace. The 'plate' belonging to the local church was hidden under the school floorboards at the time of the Chartist Meeting on Kennington Common. The Public Health Acts, Chadwick and the Board of Health and diseases are discussed and record in detail the impact of national policy on the School.

In Chapter 6 several quotations from the School Log of the 1860s excite the reader. The Revised Code, Pupil Teachers and Monitors and the life of the School are all noted: again standards are consistently above the national average.

The impact of compulsory education is the subject of the next chapter, 'payment by results' and entrance scholarships to St Olave's and Stationers' School and HMI reports show just how high the standards were.

The remaining chapters bring the story down to the present day — the wars, evacuation, air raid shelters, the abolition of Secondary selection complete the interesting story of a school and its devoted staff in a socially deprived area. I can thoroughly commend this book, not only to people who have an interest in the area but to all: this book will put life into the bare bones of so much educational history. If this does not stimulate the reader he or she will be hard put to find something that will.

P. S. Richards

## Mixed or Single-Sex School?

R. R. Dale

Vol. III, Routledge & Kegan Paul, 1974, pp.332.

£5.95

The first volume of this trilogy, subtitled 'A Research Study on Pupil-Teacher Relationships' and published in 1969 price £3.00, gave the results of an extensive study among teachers, among College of Education students, nearly 800 of whom had as pupils experienced both single-sex and co-educational schools in the course of their secondary education, and among over 2,000 eleven and fifteen year-olds from 42 schools in Britain. The investigation looked at these pupils, and ex-pupils, general preferences, the friendliness and helpfulness of teachers, the influence of teachers and impressions of discipline. The second volume, published in 1971 and subtitled 'Some Social Aspects', looked at, inter alia, happiness and unhappiness in school, relationships between pupils and attitudes to sex, and at anxieties of pupils. The results published in both the earlier volumes suggest that co-education is far more satisfactory than education in single-sex schools.

This third volume, the culmination of over 24 years work on co-education by Dale who was formerly Reader in Education, University of Wales, Swansea, begins in Part 1 by quoting evidence from a number of studies from the 1920s onwards, including the author's own work, which disprove the myth that academic achievement is lower in co-educational schools. Achievement may appear to be lower because many single-sex schools are prestigious, select only pupils of high academic standards, are situated in cities where the percentage of pupils selected for Grammar School is lower than in many rural areas, and may attract better qualified staff; but when trouble is taken to match pupils on ability and to compare external examination, as was done by Dale, the results at least for boys in general favour co-education. Where the evidence for girls favours single-sex schools, the author is able to point to extenuating circumstances such as the tendency for the co-educated girls to be younger (at the 'O' level stage) to drop fewer weak subjects, and to be of lower social class.

Of particular interest is the author's findings on mathematics. Reporting in Ch. 5 on the popularity and unpopularity of teachers as viewed by ex-pupils he mentions the numerous times respondents recalled maths teachers as having a bad effect on them, causing them to hate the subject. He puts this down to the exigencies of a subject concerned with correctness and accuracy rather than to the particular characteristics of maths teachers, but feels that if somehow the tenseness of maths lessons could be reduced and maths teachers learn to be more patient, there might be a surprising increase in the number of pupils who wish to continue study of the subject. His researches indicate that co-educational schools are happier places and have friendlier staff and he also finds that both boys and girls in co-educational schools reach a higher attainment level in maths than their peers in single-sex schools. His inference is that in co-educational schools the tenseness is less and therefore the pupils' progress in maths is better.

Part 2, Attitudes, begins by giving the results of surveys about 'good teaching', examinations and pressures of work, and homework, conducted two years later among the same pupil samples as used for the research reported in volume I, and in the remaining chapters looks at attitudes to nine school subjects. Part 3 contains a report of the comparative attitudes of university students towards school, university, and the opposite sex, while Part 4 is an overview of all the



work contained in the three volumes. The text contains over 70 tables and there are 23 additional tables in the appendices which also contain examples of the questionnaires used.

Dale suggests in a number of places that his research should serve to stimulate other work and it has to be remembered that all his respondents were academic

students or pupils. It is unlikely that research undertaken in comprehensive schools would conflict with his findings, but here at least is a field to be explored, maybe by some advocate of single-sex education; Dale in the first volume having admitted his own strong preference for co-education.

James Breese

UNIVERSITY OF LONDON GOLDSMITHS' COLLEGE  
NEW CROSS, LONDON SE14 6NW, ENGLAND

#### **PUBLICATIONS SERVICE**

The College's Publications Service was created in 1966 in response to an ever-growing demand for works emanating from the Curriculum Laboratory. Central to this enterprise was the curriculum journal IDEAS, the first issue of which appeared in February 1967, and which is now in its 33rd issue.

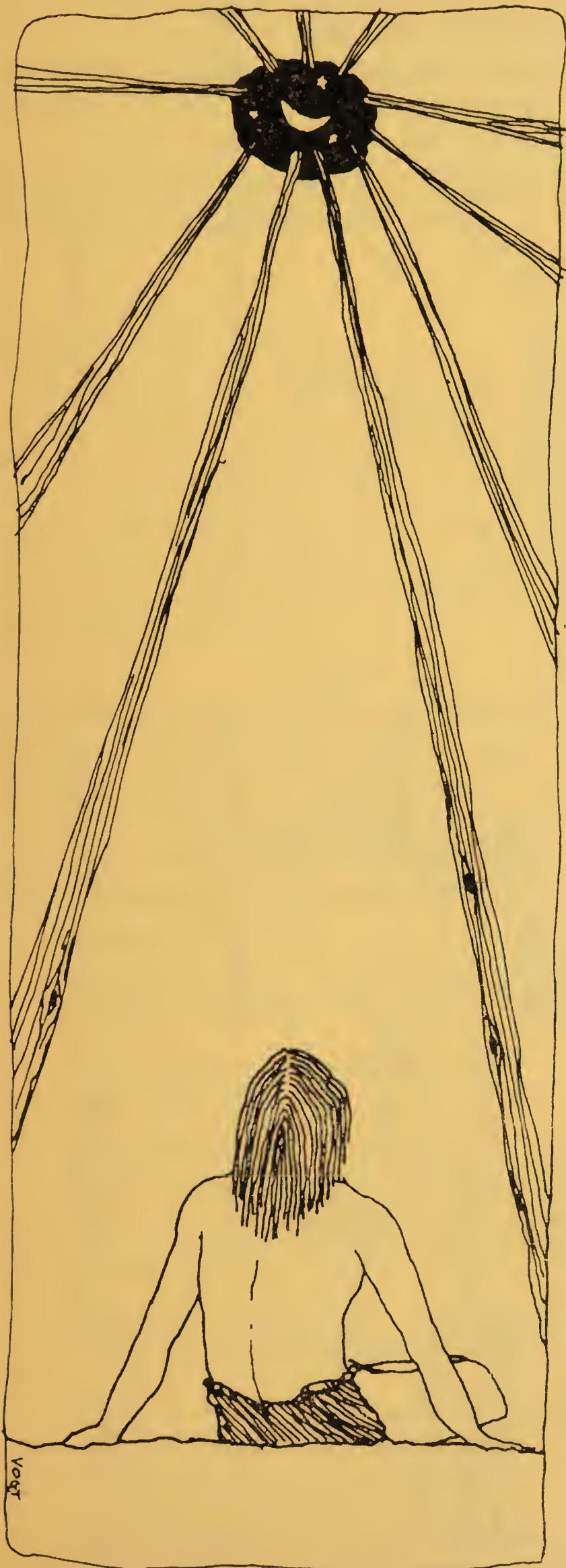
In order to emphasise the notion of 'service' the policy of the College was to maintain in print the increasing number of publications it produced; and the Publications Service is still able to draw from its stock of books an almost complete range of the reports, magazines and journals it has published over the years. In addition, because of the demand for bound volumes of the various series of IDEAS, Library Editions have been published as attractive books; and the complete set (to date) of the five series of this curriculum journal presents in some 1½ million words a most revealing account of educational development during the past decade.

These five Library Editions of IDEAS covering series Nos. 1, 2, 3A, 3B, and 4 (i.e. IDEAS Nos. 1 to 30), are on sale at the inclusive price of £20, if mailed to an address in the British Isles. (An extra charge of £4.00 is made for mailing to places outside UK.) The final Library Edition of IDEAS embracing Nos. 31-33 will be available in October 1976 at a postage-paid price of £4.00 (£5.00 for overseas delivery).

Details of the Library Editions of IDEAS, individual issues and other publications are available from:

PUBLICATIONS SERVICE,  
UNIVERSITY OF LONDON GOLDSMITHS' COLLEGE,  
NEW CROSS, LONDON, SE14 6NW, ENGLAND.





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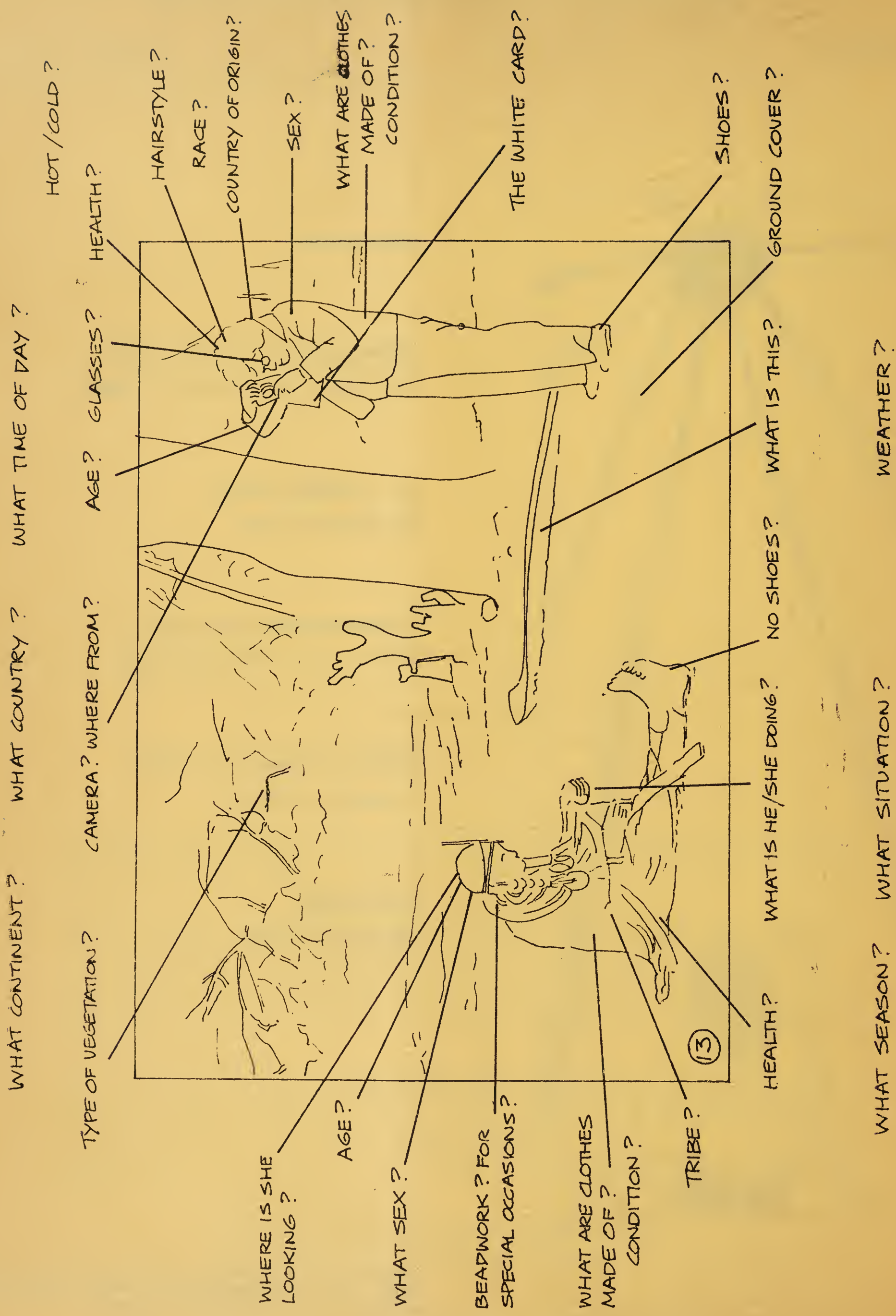
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Illustration. The illustration on this page is by Charles Vogt, and is re-printed from the pack entitled **Points of View**, which is reviewed on page 5.





WEATHER?

WHAT SITUATION?

WHAT SEASON?



# Photographs in the classroom: an example

by Neil Taylor and Michael Pollard

This article relates to a photograph which appears in a recently available photo-pack for schools, published by the VCOAD Education Department, 25 Wilton Road, London SW1. The article aims to show in detail the kinds of analysis which can be made of a photograph in the classroom, and the kinds of educational activity to which such analysis can give rise. The photograph in question is of a Japanese woman, a tourist, who is herself taking a photograph of a member of the Masai tribe in Kenya. It is sketched in the picture opposite. The photo-pack as a whole contains 36 large black-and-white photographs, and is entitled 'Choices in Development: the experience of Kenya and Tanzania.' Its editor is Neil Taylor, and the photographs are by Margaret Murray.

## Information

Photographs can provide a great amount of factual information, if we know how to look and ask the right questions. It's this information which then enables us to interpret the photograph and, thus, to hear and understand some of the things it's saying. Through this process we can learn **to read** photographs and pictures.

Information first; it's the raw material for any study of photographs. Without prior knowledge of a picture or its context it is possible to gather a surprising amount of information. (In class, it is useful and impressive to list this in note form on the board as it is gathered in from the students.)

**Where?** Africa (costume of left-hand figure)

Somewhere not very warm (photographer's clothing)

**When?** Probably in the middle of the day (light levels and the actual subject; in other photographs the length of shadows is significant)

**Weather?** Overcast (no sharp shadows)  
Fairly cold (photographer's clothing)

**What?** It is a photograph of two women. one is sitting on the ground, the other is standing taking a photograph.

**Sitting figure.** An African woman aged 50-60. She is wearing the traditional

clothes and ornaments of her tribe. Her clothes are in fairly good condition, probably made of cotton. Her head, neck, wrists and ankles are much decorated with beads and other trinkets. She wears no shoes. She is not looking at the photographer, but concentrating on making a belt. The belt has a diamond pattern and is probably decorated with beads. She seems in good health — she is sitting upright and is able to do intricate work without glasses.

**Standing figure.** An East Asian woman, probably Japanese or Chinese, aged 40-60, but younger than the African woman. She is well-dressed in clean, neatly pressed clothes, probably made of nylon. She has a wrist-watch and a camera, and carries a bag on her right shoulder. The white card may be telling her something about the camera or possibly about the person on the ground. Her hair is styled. She is wearing shoes. She is apparently unaware that her own photograph is being taken. She is wearing glasses.

**Other facts:** The grass under the tree is very sparse. The object on the ground at the foot of the tree is possibly an old bumper-bar from a car.

Teachers with specialist knowledge may be able to add further information, as follows:

The woman on the ground is a member



of the Masai tribe in East Africa. East Africa has a tropical climate, but the photographer's clothes show that it is relatively cold. This suggests that the picture was taken at a fairly high altitude, which points to Kenya. As Japanese are among the main tourists to Kenya, it is probable that the photographer is Japanese. The Masai are not keen to be photographed, and in any case they usually live far from the main roads. Does this offer a clue to the precise location? Under what circumstances would a tourist come across a Masai woman who allowed herself to be photographed?

The background grass is long; this suggests the wet season.

### **Interpreting the information**

An elderly African woman sits working as she is photographed by a foreigner, possibly a tourist, a middle-aged Japanese woman. The African is wearing tribal dress and ornaments; either she is loyal to her tribal culture, or she has dressed up specially for the photograph. The tourist has not retained the physical aspects of her traditional culture; both her dress and hair-style are Westernised. The African is probably fairly poor financially, the Japanese relatively well-off. The African ignores the photographer, and this suggests that being photographed is, for her, a common experience. The tourist is concentrating on her photograph. Why is she taking it? Is she expecting to produce a tourist snapshot or a record of a human experience? Either way there seems to be no human relationship between the two women.

### **Reading the Photograph**

The photograph is a graphic illustration of one aspect of the power rich people have over poor. The African woman probably has to sit and allow herself to be photographed, and is paid, either in cash or by access to land for her family, to be still and 'co-operative.' It is unlikely that anyone ever asks her permission to photograph her, as they assume that they have bought that right along with some kind of ticket. The tourist has more power in this situation than the African.

A further aspect of power is illustrated in the tourist's clothes and behaviour. Through the power of an international consumer society, with its pressures on all members to look alike, to carry the same sort of consumer durables and to do the same sort of things, as tourists the Japanese in Africa look and behave exactly as Americans in London, Germans in Yugoslavia or British in Spain.

What does the tourist think she is photographing? Although she seems to have rejected her own cultural identity, she seems keen to photograph a cultural 'relic', even if this is in artificial surroundings. Does she see the African as an object of ridicule or oddity, or, in recognising the worth of the African's cultural identity does she perceive her own cultural poverty? Could this suggest an unconscious undermining of the power relationship?

### **Imagining feelings**

So far we have dealt with the facts contained in the image and the questions arising directly from them. But the imagination can add to the reading of the photograph. For example, how must the African woman feel as, day after day, she is stared at by a succession of wealthy tourists? Does she feel envious, resentful, bored? What might be the tourist's thoughts as she takes the photograph? Is she interested in the Masai woman's work? Is she taking the photograph because she thinks her family might be interested when she gets back home? Will the photograph be used merely as a token of her travels, to be shown around among her friends and neighbours?

### **The role of the photographer**

In reading a photograph, the objectives of the photographer have also to be considered. Margaret Murray's comments on her work should provide some interesting discussion points, not only in relation to this photo-pack but also on such topics as the treatment of news in newspapers and on television, the editorial selection of material, the use of headlines and agency newsfilm. She writes:

Photography is a tool of communication which can easily be over-rated. It can help to explain ourselves to ourselves but it has limitations. It cannot illustrate abstraction — like the sort of socialism Tanzania is trying to build. Generally it is very good at documenting what is tangible — like



the effects of Western capital and influence on the shops and building of Nairobi. Often it is essential to look at the pictures and consider them together with a caption, text or any other information available from different sources. Basically, they work best when they are related to one another and the written material. A single picture can be dramatic and contain much information but a deeper understanding and often further information can be extracted from it when it is studied as part of a set, in some sort of context.

Much photographic work is biased in that the photographer selects which subjects to record. I could have ignored the Kenyan shanty towns and concentrated on the big game and the Masai as warriors rather than tourist attractions. In Tanzania I could have concentrated on the wonderful beaches, Mount Kilimanjaro or Lake Victoria. I didn't and this constitutes a form of censorship or propaganda or artistic license or personal choice depending on how **you** look at it, and from which standpoint.

A news story, a photograph, a film clip tells us something about the originator of the material, and also about the selection process that results in its inclusion in a newspaper, magazine, photo-pack or news programme. As Margaret Murray's article makes clear, she is well aware of her own built-in selectivity. The class might compare the criteria which went into Margaret Murray's picture with those of the tourist (or of a professional photographer taking a 'tourist' picture); just as we might question the tourist's reasons for taking a picture of a Masai woman in a 'reserve' setting, so we might question Margaret Murray's wish to preserve the scene as she saw it. These questions might be expressed as follows:

Why was the tourist taking her photograph?

What made Margaret Murray take this photograph of the tourist?

What is the picture's message?

Is there any real difference between Margaret Murray's photograph and the tourist's? — After all, both are 'snapped' photos. But is one a more adequate representation of reality?

Photographers never show reality as it is, for seeing is **not** believing; on the contrary, beliefs antedate and determine sight. This photograph is a selection from reality, a selection determined by belief. Does this suggest that

there is a power relationship between Margaret Murray and teachers and students who work with her photographs — in this case 36 selections from reality?

What is the power relationship between the photographer and her subject? Did she ask the Japanese or African women's permission? Come to that, how was **she** dressed, and what did the African woman think of her?

## Suggested activities

1. This specimen analysis can be used as a model for a similar work on other photographs in the pack. A work-card might be prepared for each photograph, but care should be taken not to load the question on interpretation and deeper reading. An alternative approach is to prepare a common work-sheet for use with any photograph, with space for answers to the questions:

Where?

When?

What's going on?

Write a few words about your reaction to the photograph.

What issues did the photograph raise in your mind?

2. Caption-writing is an exercise which is a useful aid to picture-reading. A little preparation is advisable, using examples from a range of periodicals (e.g., a popular paper, **Time** magazine, a fashion magazine, an instructional part-work). It needs to be pointed out that a caption must add to the information in the photograph, not merely duplicate it; a caption can also be used to stimulate a response to a photograph. The implications of a photograph can be altered by adroit caption-writing; a group of students might experiment with this by writing captions to the same photograph, trying to make it say different things. The whole class could then discuss whose caption was the most accurate, informative or interesting.

3. A written 'stream of consciousness' exercise describing the thoughts of either the African woman or the Japanese tourist just before and just after the incident shown in the photo-



graph. Some students might like to develop this idea into a poem.

4. Discussion. What do we mean when we say we have 'looked at' a photograph and have 'seen' what is in it? What does it mean to 'read' a photograph?

5. Discussion. What photographs in newspapers, magazines or elsewhere have made an impression on members of the class? How accurately do they remember them? What gave these photographs their impact?

NEIL TAYLOR, MICHAEL POLLARD

**Michael Pollard** was formerly a teacher, and is currently an educational journalist. **Neil Taylor** is director of Ikon Productions, which specialises in producing audio-visual aids for use in schools and churches. Details about posters, and about a study pack on Latin America, are available from USPG, 15 Tufon Street, London SW1. Details of a photo-pack about Western India, as also of this new pack on Kenya and Tanzania, are available from VCOAD Schools Department, 25 Wilton Road, London SW1.

# To a Charity Poster

**Elizabeth Gordon**

Every morning the bus is late;  
so every morning,  
for perhaps five minutes,  
we look at each other across the traffic.  
You,  
in your far-off, third world land,  
looking out of a poverty so utter  
that I can scarcely realise  
the thousand subtle miseries  
that lie behind the word;  
and I,  
vaguely uncomfortable . . .  
not because of what I have,  
but because I can't react  
to your appeal to my compassion,  
but with pitying indignation  
at your final exploitation.  
I don't suppose you knew — or cared —  
that by the click of a shutter  
you were transformed  
into a million posters  
complete with slogan  
designed to flaunt your wasted limbs,  
your agony,  
before countless  
careless  
incurious  
vaguely uncomfortable people,  
into  
just another hypodermic  
in the numb and blackened arm  
of the first world public conscience.

**Elizabeth Gordon** is a student at the Sixth Form College, Stoke-on-Trent UK. The poem is reprinted from a compilation entitled *Poems '75*, published by the college's English Department.



# World Development

## a map of some of the responses

	1	2	3	4
<b>Problem . . . .</b>	Famine	Underdevelopment	Exploitation	Sin (alienation) of rich and poor
<b>Need . . . . .</b>	More food now	More development	More equity	Genuine community
<b>Visual Image . .</b>	Starving child	Floods, parched earth	Weathy landowner; Western extravagant consumption	bloated arms budgets
<b>Remedy . . . . .</b>	Relief aid	Assistance for self help	Fundamental changes in socio-economic order	Conversion, repentance at all levels
<b>Typical Bible Story . . . . .</b>	Good Samaritan Matthew 25	Parable of Talents	Magnificat, Luke 4 OT Prophets	Jubilee, Shalom, New Creation
<b>Motive, Christian Value . . . . .</b>	Charity, Compassion	Sharing, service to Neighbour	Justice, fairness freedom	Identification with our Lord, his poverty
<b>Life Style Response . . . .</b>	Give surplus money, food	Give money, technical aid, to seek to understand	Support people's movements abroad, political education & pressure at home	Cooperative living, austerity
<b>Long Term Consequence .</b>	Dependence	Self-reliance	Shift of power and wealth	Rich get their humanity again as well as poor
<b>Variation on Proverb . .</b>	Give hungry person fish . . .	Teach hungry person how to fish . . .	Stop polluting the stream and let fishermen have a market	All are beggars, but God gives enough

### and with regard to education

<b>Subject . . . . .</b>	Need for relief overseas	Development projects overseas	Injustice/oppression/exploitation both at home and overseas	Need for total liberation of all
<b>Method . . . . .</b>	I tell or show you (because you do not know)		You and I together search for knowledge (dialogue)	
<b>Alm . . . . .</b>	Sympathy, giving	Sympathy, giving, understanding	Awakening, commitment to struggle	Integration of faith & politics, action & contemplation, conflict & reconciliation

### WORLD DEVELOPMENT

#### — a map of some of the responses

The main pattern of this chart was compiled by Charles Lutz, of the American Lutheran Church, Minneapolis, USA. The additional distinctions with regard to education are by Brian Wren, who is an author of the recent pack **Food for Thought**, published by Oxfam and Christian Aid. The chart first appeared in this form in a recent issue of the journal **One World**, published by the

World Council of Churches, Geneva. It accompanied an article by Brian Wren in which he reported on the World Council of Churches consultation which took place at Geroldswil, Switzerland, in autumn 1976.

As can be seen, the map is intended in the first instance for consideration and discussion in the churches. But as an attempt to distinguish between different kinds of political and educational ideology, not just of theology, it has of course a much wider significance.



# Models of cause and effect

Ernst Age Johnsen

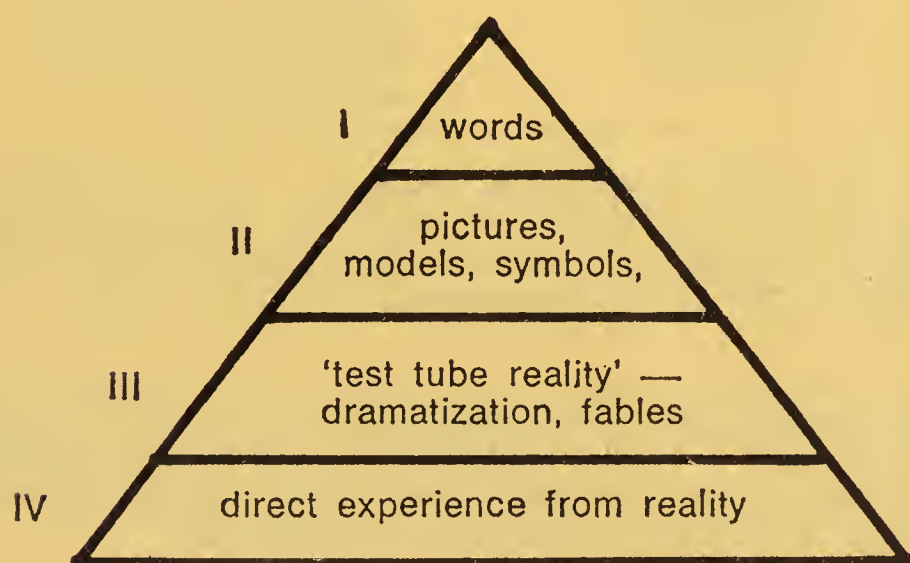
Until recently there has been in Norway a tendency to over-emphasize the visual impression of massive poverty and hunger in the Third World. The mass media, and even textbooks in schools, have used pictures of starving children and overpopulated slums as a means of motivating people to 'World Studies.'

My personal view, however, is that the effect of this has been the opposite of what was intended. Again and again one meets people who have been revolted by this image of death, starvation and poverty. They cannot stand it any more, and they put up their defences and say that "Nothing helps — these people are not human, they live like animals, they don't deserve to be helped."

This argument is to me a proof that the almost perverse focusing on inhuman conditions of life creates in people nothing but despair, frustrations and a sense of helplessness. Furthermore, this presentation is focusing only on the **symptoms** of the disease, which is **poverty**.

The new information strategy, however, is to attempt to play down this visual impression of poverty and to concentrate more on **problem-oriented information**, where pictures play a secondary role. The aim is not only to focus on problems, but to discuss and illuminate also both their causes and their effects. But how do we do this so that pupils understand?

We may in fact speak about different levels



of understanding. If we draw a triangle where the base represents the 'highest' level of understanding and the peak represents the 'lowest' level, we get the diagram shown in Figure 1.

Information through words may or may not reach home. Let us use this diagram as an example of how knowledge can be presented on different levels

(i) **Words:** "20% of the world's population control 80% of the world's resources." It is unlikely that this message opens up the eyes of many pupils. But the same information can be conveyed on different levels.

(ii) **Symbols:** A simple pie-chart can show the distribution of the world's resources. A British pupil might say after being confronted with such a symbol "Oh I **see**!" This idiom "I see" reflects the **visual thinking** of a child who finds it easier to grasp information through symbols. (The Norwegian language does not have the same idiom.)

(iii) **Dramatization:** The above information could easily be dramatized to illustrate the uneven distribution of resources.

(iv) **Direct experience:** This level is a dangerous one, but to illustrate the uneven distribution of resources, a teacher may in a class of 20 pupils collect all the lunch packages before lunch break and give 4 pupils 16 packages to share, and 16 pupils 4 packages to share. This is a dangerous experiment as it may mean a traumatic experience for some pupils, particularly those in the lower grades. It is a brutal 'therapy' to deprive them of their lunch packages. The teacher might justify such an experiment by saying: "We have now experienced how unevenly the world's resources are distributed among people!"

Teaching rarely touches this level of 'direct experience', and in most cases pedagogics involves levels (i) through (iii). On all these



levels, we can say that information consists of the following elements:

$$\boxed{\text{INFORMATION}} = \boxed{\text{CONTENTS}} + \boxed{\text{FORM}}$$

From now on I will concentrate on how information best can be 'formed' or 'shaped' for immediate use in classrooms. Any use of models in teaching necessarily means simplification as well, which again involves a number of dangers. But how can teaching avoid a certain degree of simplification?

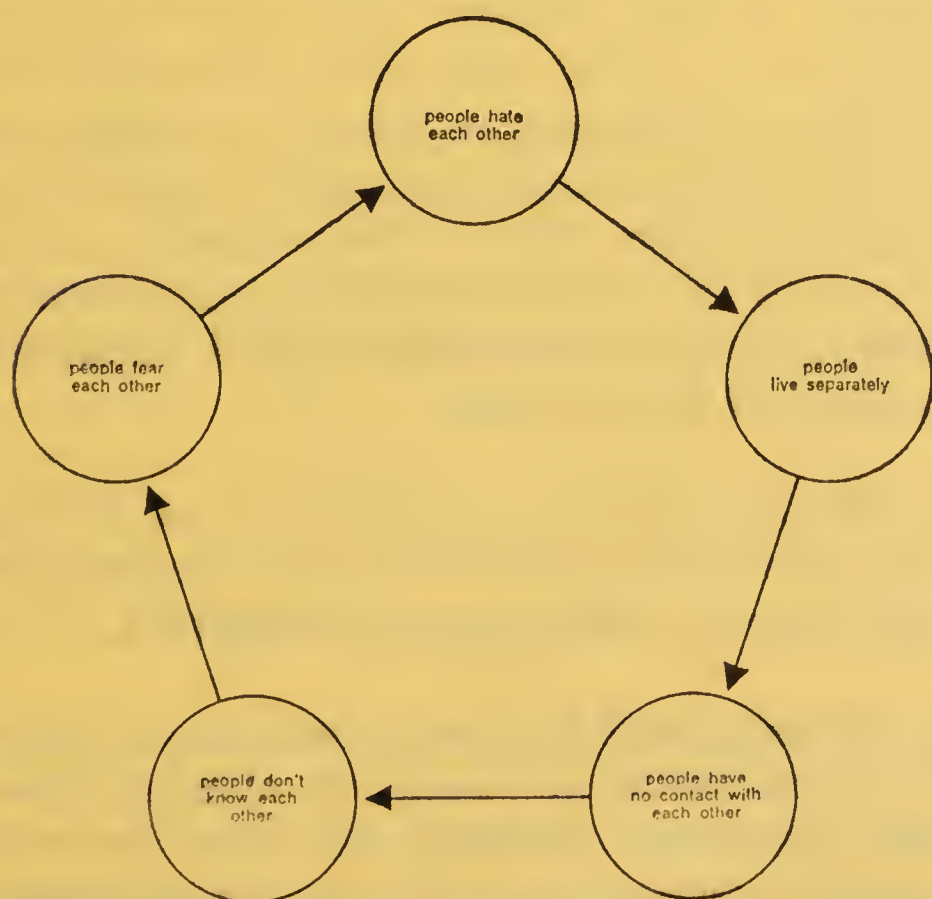
The fact is, however, that models can also remedy the effects of oversimplifications. The following example can serve as an illustration of this. A passage from a Norwegian textbook on modern history runs as follows:

The gap between the rich and the poor countries is constantly widening because of the population explosion in the poor countries.

This is an inexcusable simplification, as it perpetuates the misconception that the population explosion is the root of all evil. If we try to express the essence of this statement in a model, we discover that the argument is something like **A** → **D** or that "the population explosion **A** results in an ever widening gap between rich and poor countries. **D**"

The alternative to this rather shallow approach is to construct **vicious circles** to gain deeper understanding of the problem.

Before I go on to do this, I will use a state-

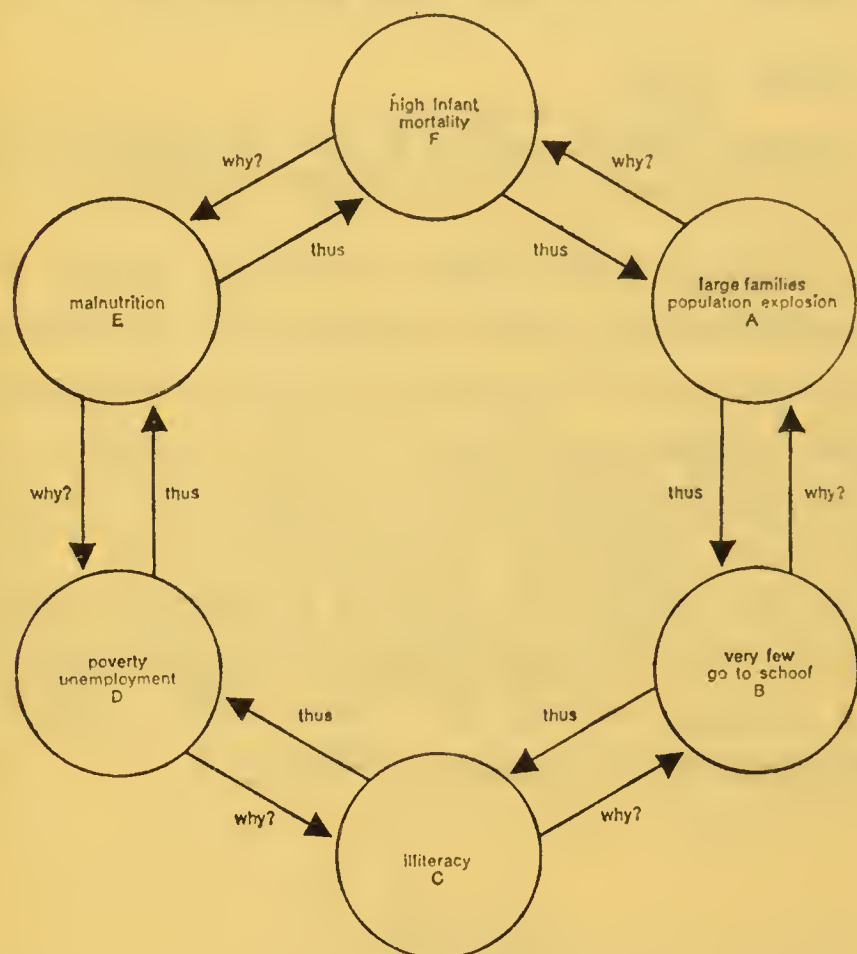


ment by Martin Luther King to illustrate how one can structure problems into vicious circles:

Very often people hate each other because they fear each other. They fear each other because they have no contact with each other. They have no contact with each other because they live separately. **The Road to Freedom:** Martin Luther King.

Dr King's tautological argument could be illustrated in the way shown in Figure 2.

A similar vicious circle could be applied to the population problem, as shown in Figure 3.



This 'vicious circle' is good first of all because it makes you realize the complexity of causality, and how difficult it is to distinguish between cause and effect. In comparison, the quoted textbook's explanation of the same problem **A** → **D** is highly insufficient, because it gives a false idea of what is cause and what is effect. In fact it might be more correct to turn the argument upside down and say **D** → **A**, or that poverty/unemployment is the cause of the population explosion. This possibility is clearly shown in Figure 3.

Another advantage of 'the vicious circle approach' is that one can move freely back (by asking, for example, why is there a population explosion?) and forth (by asking, what is the effect of the population explosion?) on the model to study it in detail. In this way the teacher makes the pupils more conscious about problem analysis.



Schools have an obligation to encourage the pupils' curiosity and their inclination to ask 'why?'. The fact is, however, that many of us lack patience to pursue a lengthy discussion on causality. John's father serves as a good example of this unwillingness:

Father: Go to bed, John!

John: Why?

Father: Because it is late for kids!

John: Why?

Father: Because kids need lots of sleep!

John: Why?

Father: Shut up and go to bed immediately you're asking too many stupid questions!

After having discussed a vicious circle, it is imperative that pupils are given an opportunity to discuss what precautions are to be taken to **solve** a problem. Doing this, the teacher can point out that there are a number of choices. One can focus on one problem at a time (A-F), for example, and try to abolish malnutrition, illiteracy and so forth. Another example of a vicious circle, this time with regard to urbanisation is shown in Figure 4.

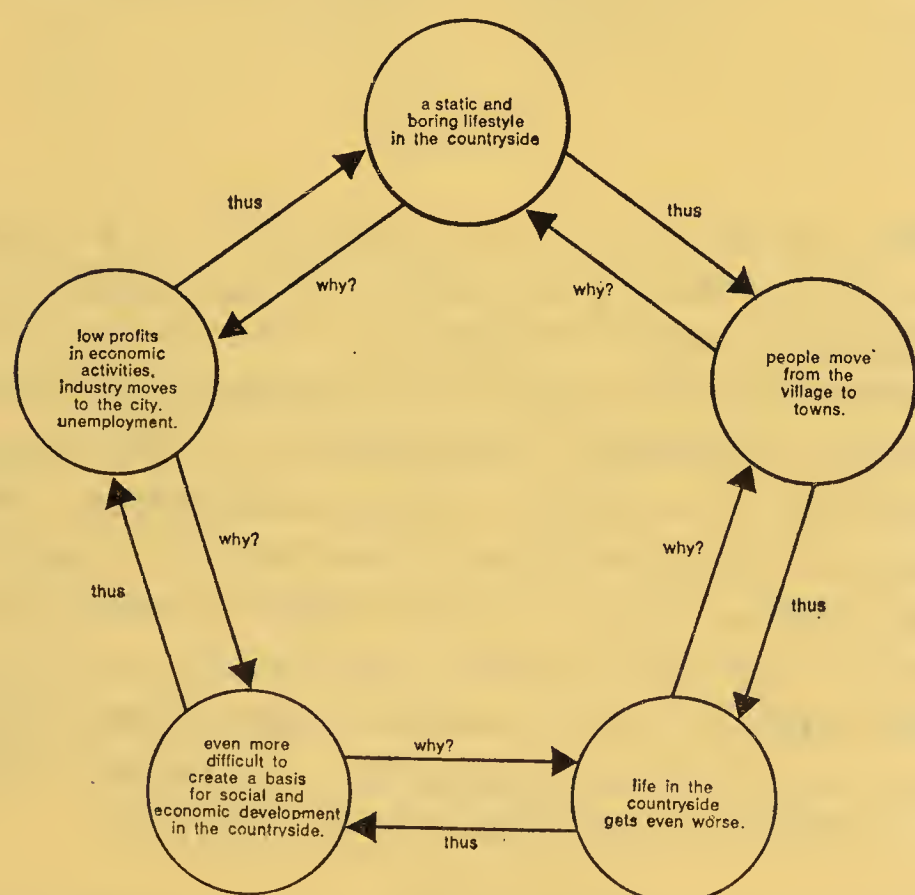
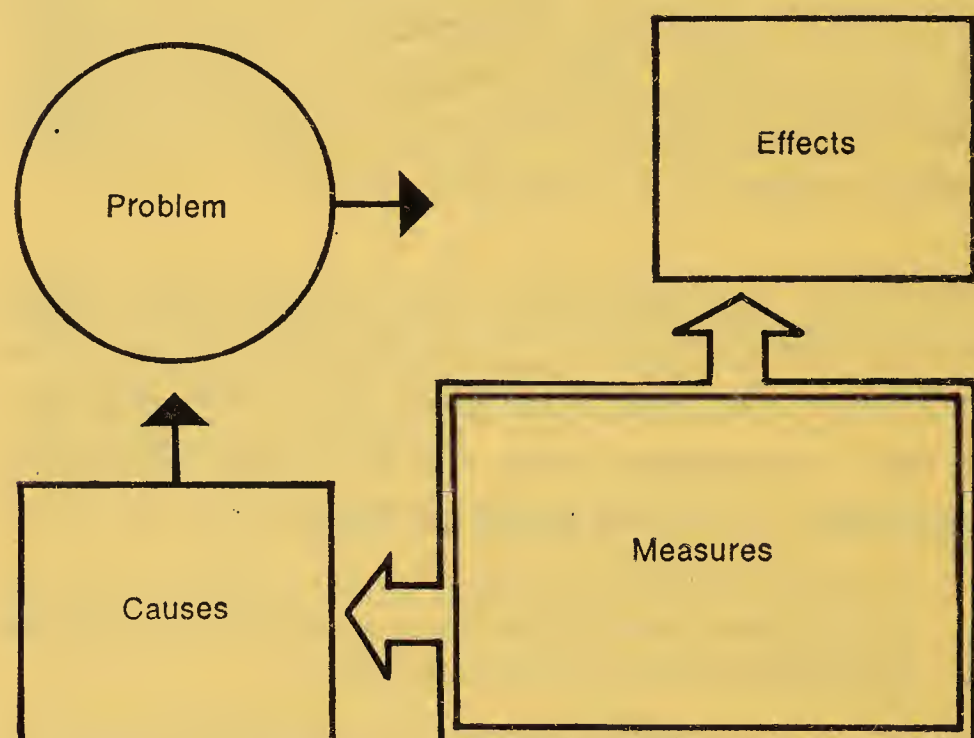


Figure 4 relates to developing countries, but also shows how Scottish farm districts and Norwegian fishing stations are depopulated. Such an approach enables pupils to relate to problems that may seem remote until they realize that the problems also have relevance to their local lives. The concept of 'a global village' emphasizes the same idea.

Again, it is of vital importance that the pupil is given an opportunity to discuss what measures can be taken to solve the problems of centralization and urbanization. It can be done in the same way as suggested above. Alternatively, the model shown in Figure 5 can be used.



The ideal approach is to present the pupils with blank circles and squares and ask **them** to fill out what they consider important. Using the blackboard or an overhead projector makes it easier to write down any suggestions, and then to erase them if the class agrees that one argument ought to be replaced by another one.

## Cartoons

The concept of monoculture is of vital importance if one wants to explain the vulnerability of developing countries. To put it simply, "a monoculture is an economy that stands on one leg." This can be illustrated as in Figure 6. Pakistan is a good example of a country whose foreign economy depends entirely on cotton. (90% of its exports). Even for pupils in the lower grades, this cartoon tells something about what would happen if you cut off that one leg. . . .

A rich country like Norway or Great Britain may serve as an example of the opposite of monoculture, and is shown in Figure 7.

A comparison of the two illustrations, shows the vulnerability of many developing countries. The same drawings can also serve as models for what we could call: a '**local mono-**



**culture'** (Alesund in Norway that depends on fishing); and a **'local differentiated economy'** (London or Oslo which both have their incomes from a great number of activities). Again, using local examples as illustrations facilitates the pupils' ability to identify with the problems involved.

### **Multinational corporations**

Monocultures that are extremely dependent on export prices, and on the international market in general, very often become the victims of the most recent 'villain' on the international arena: the multinational corporations. (MNC)

The UN report on MNCs has removed any doubt that these companies occupy a crucial position in international politics and economy. Pupils ought to get some information about how they operate. Actually, World Studies would suffer serious defects if it did not include a close analysis of such corporations. Amongst other things, pupils should be familiar with the concept of 'transfer pricing' practised by most companies. It represents one of the most serious problems for poor countries that try to be in control of all industrial activities within their national boundaries.

Using a map of the world, and simple appropriate symbols (ships, telephones, factories, offices, consumer goods, capital investment) the teacher can dramatise a case such as the following.

1) A MNC puts together refrigerators in one of their plants in Zambia because the country has cheap labour, and it has copper which is an essential raw material for the production of refrigerators. The illustration can show how this particular MNC also owns or controls raw materials (bauxite in Jamaica) and industrial plants (in Norway) in other countries. There are of course excellent communications between all these different plants.

2) The Zambian authorities suddenly decide on radical action in order to gain firm control of the profits of the MNC. They raise taxes by 10% and the price of copper by 5%.

3) The MNC cables back to US headquarters to report that measures have to be taken to compensate the loss in profits.

4) The message comes back that the company will resort to 'transfer pricing', i.e. raising prices on products in countries outside Zambia that are of crucial importance to the production in Zambia. Consequently, they raise prices on electrical components from Norway and bauxite from Jamaica by 5%. In this way the company evades the jurisdiction of Zambian legislation.

### **5) Questions to be discussed in class:**

- What are the effects of MNCs having control over a chain of industrial activities?
- How can nations best curb the immense economic powers of MNCs?
- It is known for a fact that MNCs often use their economic and political power to bribe or manipulate people of influence in countries where they operate. What measure could be taken to stop this?
- Why is it that MNCs have such a tremendous advantage over nation states in international affairs?
- How do you think that MNCs can use their monopolies on technological know-how?

### **Raw materials**

When discussing MNCs, we learnt something about the strength of such operations. But can we also explain to pupils the weaknesses of individual nations? The aim of the following exercise is to show pupils how poor nations without economic power have few opportunities to become rich even though they have access to national resources.

In this exercise, the teacher should not mention developing countries at all in the first instance, but start out with an innocent question that seems to have no relevance to international affairs at all: what would you do if you found oil in your garden?

In this way pupils can identify with the problem of how to become rich and strong. The



teacher may have to structure the discussion, but the best thing would be for the pupils to debate the issue between themselves. A visual model can be drawn as the discussion develops, to show the cycle of capital, extraction, transport, processing, manufacturing, promoting, retailing.

When pupils are asked about what they would do if they found oil, one answer would certainly be: "Dig a well and get rich!"

This would be an ideal point of departure for discussion. Using the visual model, others would probably reply that this is a very simple way of seeing things, and that many problems have to be solved before anybody could get rich:

- We have no money to dig a well.
- We have no lorries or tankers to transport the oil to a refinery.
- We have no trading licence to sell and distribute oil.
- We have no refinery.
- We are not members of the Union of oil producing companies.
- We have no influence on oil prices as they are fixed by the big companies.

When the discussion has reached this stage, the pupils will be very frustrated and disillusioned because an intellectual exercise has made them understand that their dream of economic power is not easy to fulfil. They will probably have realized that richness presupposes both resources and know-how.

Now the teacher may draw his own conclusion out of the discussion and say that "Considering all the difficulties involved, you would probably be better off by selling the oil to one of the MNCs, that has all the things needed to set up a profitable business." As a comfort, the teacher might also say that the pupils would get royalties from the production. They would discover, however, that the company made money hand-over-fist because prices on refined oil products like gasoline and kerosene would increase enormously.

The end of this exercise would be for the teacher to explain that the problems that the

pupils had encountered when they found oil in the garden would correspond to those of developing countries trying to develop their own national resources. They also would have to sell their rights to MNCs, and thus fail to develop their own strength.

Such a discussion is valuable exercise for the pupils to learn more about the difficulties of political and economic independence. Finally, of course, they should also be given an opportunity to discuss possible ways in which developing countries could overcome these problems.

### **Ecology**

Finally, here is a simple fable which could be used in primary schools. It is easily illustrated by a visual model.

"Once upon a time, there was a house with many lodgers in it. The smallest one you could not see without a magnifying glass. His name was Pip, Pip was busily working every day under the ground to demolish trash and other things that had been left there. He also provided the beautiful flower Ilse with food and nourishment so that she would stay healthy and grow. Ilse also depended on water from the ground, and every day she took a sunbath. The rays from the sun did her good, and she was the only lodger of the house that could store the power of the sun-rays within herself. Ilse's main function was to store the lifegiving power inside herself and prepare it as food for another lodger, Clara. One day, Clara the cow came along and ate Ilse. In this way she also got the sun within herself. Mr Petersen was by far the greediest lodger, and his mouth waters everytime he thinks about good beef. Then one day just before Christmas he prepares Clara for dinner. In this way, even he gets the sun within himself. But Mr Petersen eats too much, and after a couple of years he dies from a heart-attack, and is buried. All men die, animals die and flowers die and are left in the ground. Now it is again Pip's turn to demolish the remnants of what is left behind, and he is always running to and fro, making sure that all plants get what they need. And this process goes on and on in a circle for hundreds of years. . . ."



This fable tells a lot, and may be said to symbolize the mechanisms of an ecosystem which in its turn constitutes the very basis for life on earth. The teacher can explain that the word ecology is made up from Ecos, meaning house, and logy, meaning teachings. Ecology is teachings about the house.

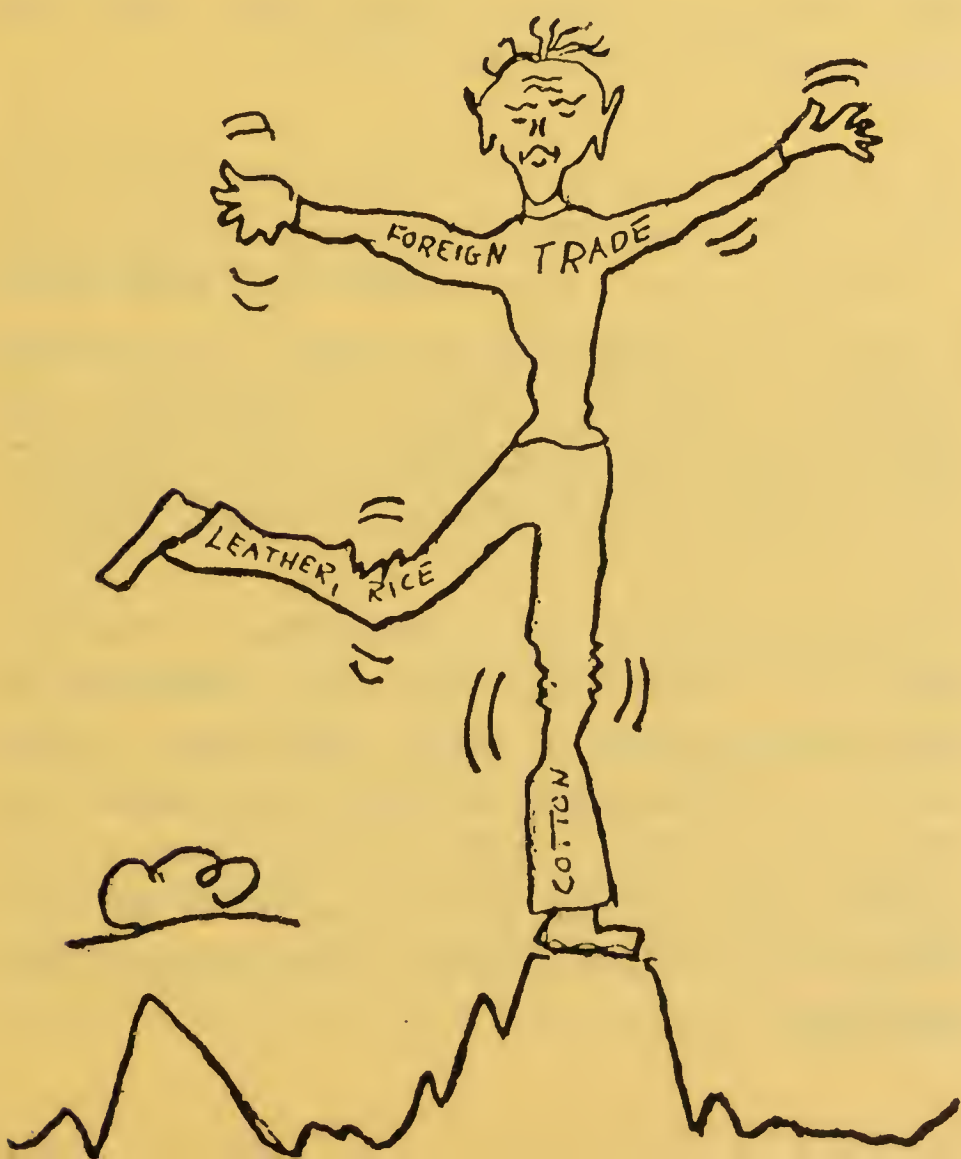
Now the teacher could ask what would happen if Pip (a micro-organism) died one day, or if the sun did not shine any more, and so on. Such a discussion would soon bring up issues like pollution, ecological balance etc.

### Conclusion

In this paper I have tried to find ways of illuminating problems and concepts of extreme importance in world studies. The main purpose of this paper has been to provide models, drawings or fables to facilitate the learning process.

I have not tried to argue that visual models can replace the use of the written language altogether. I will in fact conclude this paper by saying that the study of non-European history and culture plays a key role in World Studies. Games and models, no matter how good, can never replace historical knowledge and insight.

ERNST AGE JOHNSEN

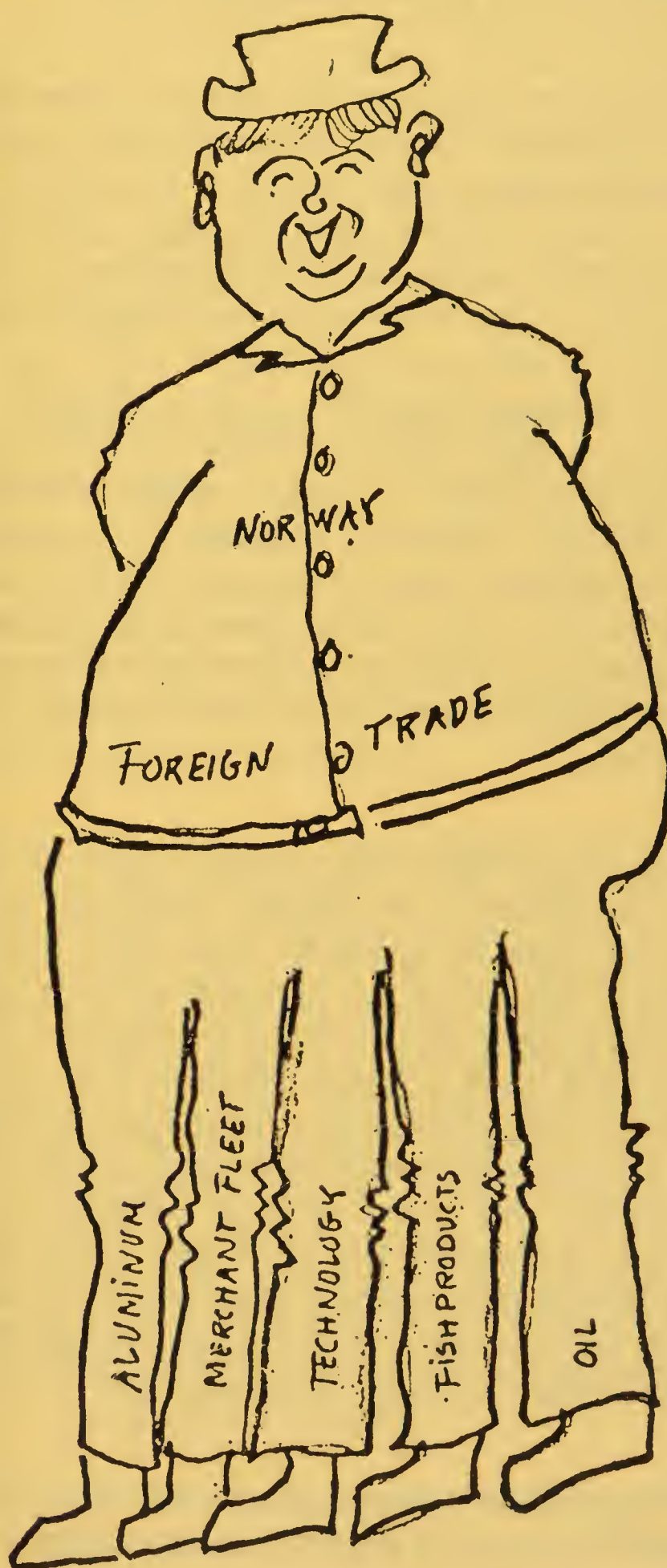


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Ernst Age Johnsen was until recently the education officer at the United Nations Association of Norway. He is currently working on the production of medical teaching aids, and also is involved with adult education classes in Norway on the relationships between industrialised and developing countries, and on Norwegian for foreign workers. This article is a shortened version of a paper which he prepared for a consultation held at Balls Park College, Hertford, UK, in April 1975.

The sketches on this page are Figures 6 and 7, and illustrate Mr Johnsen's discussion of monoculture, on pages 10-11.





# Networking

Robin Richardson

## Introduction

Here are some descriptions and glimpses of things going on. They are all to do, in one way or another, with 'World Studies'. There are three main hopes in the background.

First, that there is useful information here. Addresses to write to, booklets to write for, mailing lists to be on, networks to join.

Second, the hope is that there's a certain quiet pleasure to be gained from reading through listings such as these. It's the pleasure from knowing that in many different places there are people working away, nagging away, with much the same concerns, and much the same general hopes. The people are in different countries, and in different locations in their societies. They have different time-scales, different budgets, different senses of strategy, different images of a better world. All the same it seems valuable and important to know about them. And to share acquaintance of them. And to be influenced, or to influence, or to be one's guard, accordingly.

Third, it is hoped that a listing such as this can contribute to a certain important task. It is the task of mapping. Yes, there are all these things going on. All these publications, all these campaigns, all these projects. Yes, they have quite a lot in common. But where do they stand in relation to each other? Which are closest to which? Which are furthest from which? In what ways do these activities complement each other? In what ways could they and should they support each other? In what ways, on the contrary, do they contradict each other? How can they be sorted out?

These jottings aim to raise such questions, though not at this stage to answer them.

Each jotting has a similar format. There is first a quotation from the publication being referred to. There are then details about availability, and one or two general comments.

## IMAGES OF CHOICE

**"Photographs can provide a great amount of factual information, if we know how to look and ask the right questions. It's this information which then enables us to interpret the photograph and, thus, to hear and understand some of the things it's saying. Through this process we can learn to 'read' photographs and pictures."**

A photo-pack entitled **Choices in Development: the experience of Kenya and Tanzania** is available from VCOAD Education Department, 25 Wilton Street, London SW1, UK. It consists mainly of 36 large — and really excellent — black and white photographs. There are also two booklets which give comprehensive notes on the background, and suggest a stimulating variety of exercises and activities, and topics for discussion. The compiler is Neil Taylor, of Ikon Productions, and the photographer is Margaret Murray.

The pack is intended for secondary schools, but could be used also in primary schools, and in colleges and universities, and with adult groups. It is particularly useful in providing images of an Africa that is changing, not static; and of situations where the need is for political action and debate, not merely 'aid'.

The photographs would be a fine stimulus in courses concerned with the patterns of Western societies as well with those of third world societies; and with the personal development of the students themselves as individuals as well as with economic development. The cost is £2.97, plus postage and packing.



## VALUES AND PRIORITIES

**“Some of our young people were brought up at the colleges of the northern provinces. They were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger; knew neither how to build a cabin, take a deer, nor kill an enemy; spoke our language imperfectly; were therefore neither fit for hunters, warriors, nor counsellors. They were totally good for nothing.”**

An experimental pack of discussion material is available, free of charge for those who are able to test it and report on it, from the Curriculum Project on International Development, 403 Gutman Library, 6 Appian Way, Cambridge, Massachusetts 02138, USA. It consists of 25 short quotations, illustrating many different values and priorities with regard to development. It's called **Points of View**. The compiler is Caroline Saltonstall, and the original illustrations are by George Vogt.

The quotations are likely to be a useful focus for discussion and interaction in small groups. Some are very concrete in style and content and could be used with students of all abilities. Others — indeed most — are more theoretical. The pack is likely to be particularly useful in schools and classrooms which already have a tradition of learning through reflective discussion. But certainly all teachers who have occasion to teach about development, and about values and priorities, will find it a useful resource.

## CONNECTIONS

**“It is only when a state roadways bus is hijacked in order to empty its fuel tank that a small paragraph appears in the national press regarding the acute shortage of diesel oil in Punjab. But this is only an extreme manifestation of the growing desperation of farmers. Today every gas station on the road from Delhi to Amritsar is an armed enclave in an increasingly hostile countryside . . .”**

**The Difficult Years: The farmer faces the fuel crisis** is a recent title in a series of publications compiled by the Educational Resources

Center, D-53 Defence Colony, New Delhi-110024, India. These publications give lively and down-to-earth descriptions of everyday life in contemporary India, and link local events with global trends. This particular booklet, for example, relates the worldwide oil situation to the experience of some specific individuals in the village of Chhatera, in Haryana state, 40 kms from New Delhi.

The booklet is intended in the first instance for use in American high schools. There are helpful suggestions for classroom activities, and the booklet starts with an impressive statement of learning goals. Further details about this booklet, as also of many other broadly similar publications — including an excellent photopack entitled **Living in Indian Cities** — are available from the address in New Delhi, given above, or alternatively from Center for International Programs, State Education Department, University of the State of New York, 99 Washington Avenue, Albany, New York 12210, USA.

## LEARNING FOR AUTONOMY

**“I didn't care so much about the tear-gas, but I saw this little kid on the street — whether it was a girl or a boy, I don't know — but I saw these two huge brown eyes, gleaming at me. And that's really my whole impression of that first day, this incredible misery, and the people who are its victims.”**

In summer 1973 a group of Swedish teachers and college of education lecturers made a study-visit to South America. The intention was that they should see at first hand some of the problems of South American countries, and some of the political action to grapple with the problems. On their return they would devise teaching materials, and courses in their schools and colleges, which would communicate their experience. They were accompanied by Stig Lindholm, an educational psychologist from the University of Stockholm, who has written a brilliant and fascinating account of how he saw it all.

The report is entitled **Seeing for Oneself**, and is available free of charge from SIDA Informa-



tion Division, S-105 25 Stockholm, Sweden. It is of importance to everyone who ever has occasion to teach about developing countries.

And the book is also, incidentally, a very striking example of what is sometimes known as 'democratic research', or 'evaluation as illumination'. Lindholm's view of underdevelopment is that 'it mainly implies a lack of power — not over others but over oneself: in other words, a lack of autonomy.' This is the theme, in many different ways and at many different levels, of his research.

## WHERE DO FOREIGNERS COME FROM?

**"The views of one pupil were expressed as 'forrinners is stoopid bastuds', which aptly summed up the general attitude of the class. Over the next few weeks, the class was exposed to books and films which emphasised some of the achievements and abilities of various foreigners. At the end of the period the same student's attitude had changed to 'forriners is kunnin bastuds'."**

**Communications and Politics**, subtitled **The Press, The Public and the Third World**, is available for 80 cents from the education unit of the Australian Council for Overseas Aid, P.O. Box 1562, Canberra ACT 2600, Australia. The author is Rod Tiffen. It is a lively review of research and theory relating to the formation of attitudes, stereotypes, bias, images of the world.

Teachers of world studies will find it interesting and stimulating in itself. It also, in passing, gives a lot of ideas about exercises and activities which could be tried out in the classroom. For example, several of the research questionnaires and experiments which it cites could be readily adopted into useful discussion exercises.

## DOWN TO THE NITTY-GRITTY

**"Irene goes to help her mother on the kang-kong. At least if she can't bundle things together she can still help a little. Julie is out in the punlaan behind the house. Her job is to shoo away the maya birds. . . ."**

It can be difficult to find simple and concrete descriptions of everyday life in other countries. But one excellent contemporary source is the bulletin entitled **Ideas and Action**, available free of charge from Freedom from Hunger/Action for Development, FAO, 00100 Rome, Italy. The most recent issue (number 106) includes articles entitled 'Rural development in Costa Rica — getting down to the nitty-gritty'; 'Using oral history in East Africa to understand the rural society of to-day'; and 'A day in the life of a peasant family in the Philippines'.

Such articles are of interest and stimulus in their own right, and give a lively sense of people in different parts of the world, with similar goals and values, and struggling with similar worries and barriers. They may also be very valuable — for they are both unusual and down-to earth — as original source material in teaching about topics such as agriculture, rural development, social justice, human rights, self-reliance, participation in decision-making.

## STANDING UP FOR THEMSELVES

**"It all started when we heard about the New Road Scheme in Southall. That's going right next to our school! We went up to the Town Hall. He said there was little we could do."**

Writing in Punjabi and Urdu as well as in English the pupils of a school in Southall, London, have been protesting against a new traffic scheme which threatens to badly damage their quality of life. Their poems, letters, posters, photographs, cartoons, drawings, have been collected together, and comprise a special edition of the occasional paper known as **Southall Writers**. It is available for 20p, including postage, from Anne Johnson, Ealing Teachers Centre, Greenford Road, Middlesex, UK.

Another recent issue is entitled **Opening Doors**, and consists of poems by four young people (ages 16-18) about the position and feelings of immigrants in an industrialised society.



These two papers are very simple, and very local. But they give a marvellous and refreshing sense of particular people in a particular place, full of energy, full of self-respect. Both will be of considerable interest to teachers. And the one on the road scheme would also be very stimulating as source-material in any classroom.

## PERCEPTION OF WORLD EVENTS

**“World events since 1945 are portrayed in school textbooks primarily as a struggle between two power-blocks, and these are depicted as having two mutually exclusive ideologies. There is the ‘free world’ and ‘the communist bloc’ — ‘West’ and ‘East’, ‘freedom’ ‘unfreedom’, ‘democracy’ and ‘dictatorship’. . . .”**

An examination of German school textbooks published between 1945 and 1970 was recently carried out by Hans Joachim, Hans Nicklas and Anne Ostermann of the University of Frankfurt. In the report of their research they argue that the same basic model of the world (‘das gleiche Grundmuster’) is present in all the books they studied, and is used by textbook writers to interpret very different events.

For example, the situation in Germany in the late 1940s, the situation in Korea in the early 1950s, the situation in Vietnam in the 1960s, are all described with the model of ‘divided land, fight for freedom against unfreedom.’ (‘geteiltes Land, Kampf der Freiheit gegen die Unfreiheit.’) Their report is published in **Friedensanalysen für Theorie und Praxis I — Schwerpunkt: Feindbilder**, edited by Reiner Steinweg and published by Suhrkamp Verlag, Frankfurt. Other articles in this book are all similarly concerned with problems of political bias, selectivity, perception, stereotyping, mental models of the world, and with implications for education.

## KEEPING IN TOUCH

**“We perceive it in different ways. Depending on which way we approach it. On what we expect to find. On which part is closest. And on what we learn from the rest of us about the other parts. In spite of our different percep-**

**tions, we all identify the creature in the same words: Development Education.”**

A lively and informative newsletter, listing educational materials and relevant theoretical articles from countries all over the world, is available free of charge from the Commission on the Church Participation in Development, P.O. Box 66, 150 Route de Ferney, 1211 Geneva 20, Switzerland. It is entitled **CCPD Network Letter**, and is edited by David Millwood. It also usually includes some cartoons by the Brazilian artist Claudius Ceccon, and extracts from recent articles.

## A SMALL WORLD — THE FACTS

**“You might make a survey of your town. Students could work in groups on separate aspects and then pool their findings to get a composite picture. One group could start with the travel bureaus to see what they can tell you about people going abroad. Another group could survey the town’s churches to learn about their international activities. A third could try the voluntary and service organisations. And are there industries or banks engaged in international trade? How much money comes from sales abroad? Is spent on imported products? How many jobs depend on international trade?”**

Some extremely stimulating suggestions about possible educational projects and activities are to be found in **Teaching Interdependence: Exploring Global Challenges Through Data**. It is a booklet written by William Nesbitt and Andrea Karls, and is available for 2 US dollars from Center for War/Peace Studies, 218 East 18th Street, New York, N.Y. 10003, USA. The headings include ‘People and Earth’, ‘World Military Interdependence’, ‘Food’, ‘Energy’, ‘Environmental Pollution’, ‘Control of the Seas’. There are many useful charts and tables of facts.

An article on surveying the international dimensions of one’s own local town is based on some recent research directed by Chadwick Alger, entitled **Columbus in the World: The World in Columbus**. Further details of this are available from the Transnational Intellect-



tual Cooperation Program of the Mershon Center, Ohio State University, USA.

Alger's research was based on the view that many people have difficulty in picturing the world as a whole because of the 'perceptual maps' they have received from the mass media, and from — for example — the nation-state maps which they saw on the walls of their school classrooms. He and his colleagues set out to collect factual data about the international dimensions of a single American city, and then to vividly reflect this back to the local community.

## PICTURES FOR THOUGHT

**"A man in Vietnam. Standing in a bomb-crater, up to the waist in water. Looking to see if he can save any of his possessions. An image of despair? Or of the dogged will to survive?"**

A simple but very impressive photo-pack has been published by the Swiss church agency Brot für Brüder. It is called **Befreien und Versöhnen** ('Liberation and Reconciliation'). It consists of twelve striking black and white photographs, each of an individual human being in a particular part of the world. A booklet by Eric Münch and Othmar Eckert accompanies the photographs. It is written from a specifically Christian point of view, suggesting lines for meditation and reflective prayer — 'Anstosse zur Bildmeditation'. But there are many ideas here which could be followed up in entirely secular situations.

Copies of the pack, and details of its cost, are available from Brot für Brüder Geschäftsstelle, Missionstrasse 21, 4003 Basel, Switzerland.

## BUILDING BRIDGES

**"Let us apply ourselves with intelligence and compassion to the breakdown of the old as well as to the breakthrough of the new. . . . We shall find bridges being built at many points between those who are creating the society of the future and those who are helping the society of the past to collapse in good order. . . ."**

One of the liveliest small journals trying to 'build bridges' — bridges between countries, between ecology and development, between theories, between conventional society and the alternative society, between culture and politics — is **Resurgence**. A specimen copy is available for 50p (1 US dollar) from Resurgence, Eastbourne House, Bullards Place, London E2.

The journal seldom touches on education as such, but is nevertheless a valuable resource and support for — amongst others — teachers of world studies. Its regular contributors include Satish Kumar and E. F. Schumacher. Recent authors include Jean-Paul Sartre, Jaya Prakash Narayan, Vinoba Bhave.

## WORLD ORDER IN THE CLASSROOM

**"At first it appeared to be the biggest, most unbelievable April Fool's trick of all time. But suppose it were true! It could mean the end of life on Earth. . . ."**

April 1, 1990 — and the world is held to ransom by the People's Freedom Party, armed with nuclear weapons. What is to be done? What kind of world order can cope with the threat? What kind of world order can people be planning in the 1970s, or trying to plan? How can world order, and alternative models of world order, be studied in the secondary school classroom?

These are some of the main questions vividly raised and explored by four booklets published jointly by Random House and the Institute for World Order, New York. The titles are **Peacekeeping, The Struggle for Human Rights, War Criminals War Victims, and The Cold War and Beyond**. The authors include Betty Reardon, Margaret Carter, Lawrence Metcalf, Jack Fraenkel. Inspection copies are available from Random House, 400 Hahn Road, Westminster, Maryland 21157, USA.

## PLAYING AND PLANNING

**"You can see that farming is a gambling game for many people, especially in countries where there are many climatic difficulties, no govern-**



**ment subsidies or insurance schemes, and where most people have little money."**

A short book by Jill Wright entitled **Problems In World Farming** starts with a simple but effective simulation exercise, entitled 'The Gambling Game'. It vividly brings to life the hazards and practicalities of agriculture in general, and of crops such as cocoa, maize, cassava, in West Africa in particular. It is intended for the 14-16 age-group in secondary schools.

Later sections of the book explore the issues raised by the game, distinguishing between natural hazards on the one hand and economic and social hazards on the other. And there is discussion of various practical changes — by and large reformist rather than radical — that can be, and are being, made in various parts of the world. There are several photographs, including a number in colour. The book is published by Hodder and Stoughton, London.

## **VALUES IN COLOUR**

**"When we try to pick out anything, we find it hitched to everything else . . . never cut what you can untie . . . work is love made visible . . . if you're talkin' you ain't learnin' . . . the best way out is always through. . . ."**

There are about 250 different posters, each in bright colour and each with a snappy slogan, published by **Argus Communications**. An attractive catalogue is available free of charge from either 7440 Natchez, Niles, Illinois 60648, USA, or 276 Baldock St., Ware, Herts SG12 OTU, UK. The posters themselves are very inexpensive (27p each in UK) if bought in large numbers.

The topics are mainly to do with personal values and personal relationships — few, if any, raise social and political questions. The illustrative style is either colour photographs of landscapes or a jokey pop-art portrayal of people, or animals behaving like people. But within this limited range, both of content and style, there is a lot of really valuable stimulus material.

The posters can be used for a great variety of interaction and discussion exercises in the classroom, and an attractive booklet outlining some of these is available from the publishers. The booklet is entitled **Poster Ideas for Personalised Learning**, and is free of charge if you make a large order of posters.

## **IMAGES OF PROGRESS**

**"World history is presented as leading up to the Western model. It is in terms of this model that 'progress' is measured, or the 'backwardness' or 'maturity' of other cultures, — as if there were a certain number of fixed stages, identical for everyone, through which every society must necessarily pass."**

A new book on bias in history teaching has recently been published in France, entitled **Ethnocentrisme et Histoire**. The authors are Roy Preiswerk and Dominique Perrot. The subtitle is 'L'Afrique, l'Amerique indienne et l'Asie dans les manuels occidentaux'. The book is published by Editions Anthropos, Paris. It is reviewed in **Vers un Developpement Solidaire**, December 1975, of which details are available from Case Postale 97, 1000 Lausanne 9, Switzerland.

The book is based on an examination of history textbooks currently being used in Germany, France, UK, Portugal, Soviet Union, French-speaking Africa, and Nigeria. In the school textbooks of all these countries the authors find what they call 'l'ethnocentrisme occidental', which perhaps can freely be translated with the English slogan 'West is Best'. The book gives over 300 quotations and distinguishes a whole series of different kinds of (mostly subtle) pro-Western bias.

## **NEW ECONOMIC ORDER**

**"A fresh look has to be taken at the state of the world. This is now possible, because the danger is growing. Danger is a teacher. The division between rich and poor, . . . a division which separates the affluent nations and the still deprived nations, and which also exists within many countries, begins to be recognised as a threat hanging over the whole of mankind."**



**What Now** is the title of an extremely authoritative statement compiled in summer 1975 in a series of international seminars, and published by the Dag Hammarskjöld Foundation. It is available free of charge from the Foundation, whose address is Ovre Slottsgaten 2, 752 20 Uppsala, Sweden. It appeared as a special issue of the journal **Development Dialogue**, which normally comes out twice a year. The journal, like **What Now**, is free of charge.

**What Now** is academic and abstract. But it is clearly written, and attractively presented. Teachers concerned with teaching about the contemporary world will find it an invaluable intellectual resource for themselves.

Similarly valuable is a report entitled **Symposium on a New International Economic Order**, available free of charge from Ministerie van Buitendlandse Zaken, Herengracht 3A, s- Gravenhage, Netherlands. It re-prints the main papers presented at a meeting arranged by the Dutch Ministry of Foreign Affairs in 1975. Amongst these the paper by Johan Galtung, of the University of Oslo, is a particularly impressive attempt to sketch an image of contemporary world society as a whole.

## GAMES AND EXERCISES

**"Though the area is a violent one, the school has a warm, friendly atmosphere to it. Most of the classrooms are traditional, although there are a few open classrooms. Many of the students are orphans and live in nearby shelters. . . ."**

The Quaker Project on Community Conflict, based in New York, has recently been arranging a series of workshops in local schools. Members of the team visit a school over an extended period, and direct activities aimed at helping students to understand the sources and nature of conflict, and how to handle conflict in their own lives.

Three members of the team have written a handbook about their experience, with full and helpful details of the exercises, games, activities, which they used. They are Gretchen

Bodenhamer, Leonard Burger and Priscilla Prutzman. Their book is entitled **Children's Workshops in Creative Response to Conflict**, and it is available for 3 dollars from Quaker Project on Community Conflict, 133 West 14 Street, New York, N.Y. 10011.

## A CLUSTER OF VIEWPOINTS

**"Africa is neither short of food nor over-populated. Yet most of its people are hungry, sick and will die young. The fact is that Africa's underdevelopment is largely man-made."**

The popular image of Africa in Western culture seems at times to have changed not at all since the nineteenth century. The idea of 'darkest Africa' is still often promoted by the churches and aid agencies, though not usually in so many words. And the appeal continues to be for charity. But one Western aid agency strenuously anxious to challenge this image, and the images of world society and development to which it is related, is War on Want, based in London.

A recent booklet entitled **Power Pack** is available free of charge from War on Want, 467 Caledonian Road, London N7 9BE, UK. It outlines the arguments for land reform, rural development, self-reliance, appropriate technology, greater social justice within countries, a new international economic order. And it outlines War on Want's own actions and projects. There are sections on India, Bangladesh, Africa, Latin America, Britain.

Although not specifically intended for use in schools this booklet would in fact be very valuable as a position paper, cogently expressing a particular cluster of viewpoints. It is clearly and concretely written, and is attractively designed and presented.



37 Parliament Street  
London SW1



## **A Small Project**

### **for a small planet — a personal account**

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# A Small Project for a Small Planet

— a personal account

Robin Richardson

## 1. The Project's Background

The World Studies Project began full-time operation in January 1973. It would, it declared,

'... prepare and publish secondary school core courses reflecting a world perspective rather than national attitudes.'

These secondary school core courses would, continued that first statement,

'... take the form of World Studies capable of being used also in other countries, and designed for schoolchildren between the ages of 10 and 16+ years, and beyond where possible.'

This report outlines what has been accomplished. It outlines also, and at great length, some of the main obstacles and difficulties which have been encountered.

The basic details about the Project's origins and organisation are as follows: it is sponsored by the One World Trust, an educational charity which in its turn was founded in the early 1950s by some members of the all-party Parliamentary Group for World Government at Westminster; it was financed in the period 1973-1975 by the Leverhulme Trust; from January 1976 onwards it is being financed in part by the Department of Education and Science; the first chairmen of its steering committee were Mrs Shirley Williams MP and Dr James Henderson; its present chairmen are Dr Henderson and Mr Guy Barnett MP; the secretary of the One World Trust is Mr Patrick Armstrong; the director of the Project is Mr Robin Richardson.<sup>1</sup>

In summary, this report is as follows. First, under the heading 'Main Activities', there is a brief factual account of the Project's consultations and workshops for teachers; of its publications of various kinds; and of its contacts in UK and overseas. This section of the report remains much briefer than such sec-

tions in such reports usually are. This is mainly because the relevant details are readily available elsewhere — for example, most recently, in the handbook entitled **Learning for Change**.<sup>2</sup> But it is also because the practical activities of the Project need to be seen against the background of, and in large part as a response to, the difficulties which it has encountered. The second main section of the report, which is also the longest, describes these difficulties. It begins by recalling the aims and ideals with which the Project began. It then outlines some of the main objections which people have made to those aims and ideals.

The objections have come, it is said, from three main directions: from people claiming to speak on behalf of third world countries, and of ethnic minorities in industrialised countries; from people claiming to be close observers of the ways in which the world as a whole has been developing since the 1950s; and from classroom teachers, in relation to the strains and stresses of their everyday work. These three directions are different from each other, but nevertheless the various criticisms and objections echo and hence strengthen each other. They are further strengthened by certain recent academic writings by curriculum specialists, and — at a personal and relatively mundane level — by aspects of the World Studies Project's own private situation and organisation.

What, then, should be done? In what ways are the practical activities of the Project to be seen as responses to theoretical problems? What principles can be drawn, however tentatively, out of the dilemmas which have been experienced? What seem to be promising ways ahead for the future? These are the main questions of the report's third and final section.



A word, before the report starts, about its tone and style. So far the style has been impersonal. 'The report . . . the Project . . .' But later, from time to time, there will also be a more personal note. Partly, this is just for the sake of variety — just to avoid a repetitiveness which would quickly become tedious for writer and reader alike. More especially it is for the sake of honesty and accuracy — the Project is very small, and really quite grotesquely small when measured by the enormity of its task. There is just one person working full-time, and a part-time secretary. I ought not here, by impersonal disembodied prose, to conceal or disguise the Project's diminutive size.

But mainly, the personal note in these pages is to emphasise and acknowledge the personal help and encouragement and sustenance I have received from so very many people. To play down my own existence here would be to play down theirs also. The Project isn't out there somewhere, separate from me and from the people who have mingled with me. I am thinking of conversations, meetings, meals, drinks, journeys, letters, phone calls, chance remarks, also formal conferences. You, and you, and you. I refer to myself in these pages in order also, and mainly, to refer to you. To credit you, recognise you, thank you, greet you.

## 2. Main Activities

The practical activities of the World Studies Project can be clustered under three main headings: the organisation of workshops and consultations for teachers; preparing and publishing various papers, documents, books, booklets; and the making and maintaining of personal contacts. The next few paragraphs here give some further details.

### Workshops and seminars

There have been nine residential meetings. Six were for 48 hours, and involved 30-40 people in each instance. Three were for 24 hours, and there were about 12 people at each. Venues have included York in the north, Keele and Leicester in the midlands, Hertford and Brighton in the south, Gloucester and

Bath in the west. In addition I have been invited to organise six weekend consultations on behalf of other organisations, and to help organise about fifteen one-day conferences in schools, colleges of education, and teachers' centres. These various occasions have touched on many different subjects, but two main concerns have been present throughout: a concern to get away from the lecturer/audience format into something more genuinely participatory; and a concern with organisation and personal relationships in schools as well as with the content of courses.

At three of the Project's weekends there were, as the phrase is, participant observers, who later wrote accounts of how they had found them. Two of these accounts were published by the Project; and 'World Studies is a Good Thing', by William Shaw, was printed in **The New Era**, December 1975.

### Publications

Rough and ready distinctions can be drawn between three different types of publication: theoretical articles; writings intended to be of practical use to classroom teachers in their everyday work; writings intended to be handled and used by students in schools. The theoretical articles have been published in rather out-of-way places. Their main value, I think, has been in helping me to clarify my own thinking. But they also, actually or in effect, have been invitations to discussion — working papers, not statements. And several of the ensuing discussions have been, for me, very helpful indeed.<sup>3</sup>

With regard to more practical writings, there have been quite a number of papers prepared for the workshops and consultations mentioned above. And there has been an experimental handbook, of which 900 copies were published in draft form. This handbook was entitled **Towards Tomorrow**. Two essays describing some of the main responses which it evoked, critical as well as complimentary, appear in the world studies supplement of **The New Era**, December 1975. One of these was by Robert Crane, a teacher at a comprehensive school in Essex, who visited nine schools in the London area, and interviewed teachers



who had been using the handbook. The book was structured round methods — ways of sparking off preliminary interest, arousing motivation — rather than with regard to content. This emphasis was welcomed by some readers but deplored, as trivialising or as unrealistic, by others. An extensively revised edition of this handbook, entitled **Learning for Change**, is being published in summer 1976.

As for writings for students, the main work — based on aspects of the residential consultations, and on practical experience with **Towards Tomorrow** — is a series of four small booklets, to be published in late 1976 by Nelson's. The booklets are highly visual in their presentation, and aim to provide starting points for discussion and for enquiry work rather than to present facts or narratives. The provisional titles and subject-matter are: **World in Conflict**, on violence between countries; **Caring for the Planet**, on world environmental issues; **Progress and Poverty**, on world development questions; and **Fighting for Freedom**, on human rights and justice.

### **Making and maintaining contacts**

The reference here in the first instance is to relatively mundane things such as answering letters, answering the telephone, receiving visitors — including many visitors from outside UK — and making visits to schools and other institutions. The mailing list, compiled almost entirely on the basis of personal contacts and postal enquiries, has grown to over 2,000. In addition, the reference here is to taking part in several international conferences and seminars — the World Confederation of Organisations of the Teaching Profession, in Nairobi; the World Education Fellowship, in Bombay; the Management Institute of National Development, New York, meeting in New Hampshire; the Institute for World Order, New York, meeting in Quebec; the International Peace Research Association, Oslo, meeting in Stockholm and in Finland; the World Council for Curriculum and Instruction, meeting in Keele, England; the World Council of Churches, meeting in Geroldswil, Switzerland. There have also been participants from outside UK at several of the con-

sultations and workshops organised by the Project — for example, from Canada, India, Kenya, Netherlands, Norway, Togo, USA, and West Germany.

There have been two main considerations behind this international aspect. On the one hand, the concern has been that in this subject-area of all subject-areas a curriculum project should guard against being merely parochial, and should hence be as open as possible to influences from other countries. And second, there is the point that the same or similar curricula and materials in this subject-area ought ideally to be usable in many different countries. Indeed, it was in the light of this second consideration in particular that the Leverhulme Trust provided funds specifically for foreign travel and correspondence. One of the Project's most distinctive concerns is with this possibility of preparing materials usable in other countries as well as in UK. In practical terms, the task is to build, or rather to co-operate in the building, of international networks. Progress in this regard is slow and unspectacular, but it is steady, and the Project is now in good contact with very many other broadly similar projects in other countries.

### **3. Dilemmas and Controversies**

The rather factual and orderly account of practical activities, in the previous section of this paper, is in certain respects deceptive. For it does not adequately indicate that work on the World Studies Project has been much of the time rather jerky, rather uncertain, rather difficult — a hit-or-miss and trial-and-error business, with its fair share of misses and errors. It does not impart the impression, for example, that engaging on the World Studies Project was rather like entering, and walking around in, a booby-trapped house. At first sight, in this house, everything seemed neat and tidy. There was a clear task to be done, and various straightforward and time-honoured ways of setting about it. But then, it was as if things began to explode.

Things which at a glance had seemed entirely innocent and simple turned out to be,



in fact, immensely dangerous. Subjects which, to translate the metaphor, had seemed straightforward and clearcut turned out to be ones on which, in point of fact, men and women of knowledge and good will do not agree. Every way one turned, there were quandaries, dilemmas, controversies. Some of these might look pleasantly dismissable as merely theoretical, merely theological — of the order of conjecturing how many angels can perch on a pinhead. But to suppose this was just one of the mistakes one made. Nothing, it turned out, was merely theoretical. Everything had practical implications. Theoretical choices were also practical choices — to **do** this or that, to **go** this way or that. To do nothing, to go nowhere, these too were practical choices. And the thing about practical choices, in this booby-trapped house called World Studies, is that they're always controversial, always divisive, always vulnerable, always anxious.

The problems arising are partly personal — how as an individual to cope with so many conflicting expectations, and with a continual sense of failure. And they are partly professional — how 'the Project' should behave, and what is envisaged about how teachers in schools should behave. In due course I shall describe here these various problems in some detail. But it is logical to begin with a brief recollection of World Studies in its primal innocence — the house before I started moving around in it.

(Ought I to say before I started **blundering** around in it? Is the metaphor more appropriately that of a bull in a china shop? No, I think not. Without particularly wishing to deny personal clumsiness my main argument, in the paragraphs which follow, is that **any-one** entering the house of world studies in the 1970s would have found it explosive. The problems are inherent in world studies, and are unavoidable. This is what I shall argue.)

#### Four 'classical' emphases

Basically there seem to be four main emphases made by those who have argued the case, over the years, for world studies in secondary schools. These emphases have

been made by, amongst others, the One World Trust — in various public and private documents, in articles and books written by people associated with the Trust, and in the application which the Trust made in 1972 to the Leverhulme Trust, for funds with which to finance the World Studies Project. These four emphases, which can perhaps be said to constitute the 'classical' view of world studies, are as follows.

First, the proposal is that students in schools should know more about, and have more sympathy for, and more appreciation of, **others**. That is, people in other countries or communities: people with other languages and ways of life, other religious beliefs, other cultures and art forms, other histories, other problems and plights, other political systems. In this connection the value of foreign travel and foreign exchanges is stressed, and of international co-operation in educational ventures. And there is much emphasis on eliminating nationalist bias and negative stereotypes from instructional materials.

Second, similarly with regard to subject matter, the view is that students in schools should study 'world affairs', 'world problems', 'the world situation', 'the world as a whole'. A frequently used word here is 'interdependence', and some of the main problems of our interdependent world are said to be conflict, terrorism, poverty, pollution.

The third main classical emphasis relates to the qualities and attitudes which are to be developed in students. Words and phrases to delineate the ideal are, or in the past have been, 'internationalism', 'worldmindedness', 'being a world citizen', 'being a citizen of Planet Earth', 'being committed to universal values', 'having loyalty not only to one's own people but also to the whole human race in all its diversity.'<sup>4</sup>

The fourth main classical emphasis relates to rationale. The underlying view here is that international education should contribute to the formation of public opinion and of political will — that is, as the historic Unesco phrase put it, to the hearts and minds of



people. Knowledge of other countries, knowledge of world problems, attitudes of world citizenship — with these in their minds and hearts people will at least give their assent to, and at best will actively give their energy to, international — or, as the phrase often is, supra-national — political institutions. Such institutions will work to control war and international violence, to eradicate world poverty, to share world resources, to control pollution; and will between them hence constitute a system of world law.<sup>5</sup>

At first sight those four emphases look fairly unexceptionable. They are idealistic, maybe, and even quite bold when compared with the rather timid parochialism which characterises most schools and colleges in most countries. But certainly they do not seem, at first sight, very controversial or very sinister. Nevertheless, the fact is that they can be subjected to fairly considerable criticism. There are several different criticisms, and the criticisms come from several different directions. The criticisms do not, on the whole, start with the word 'No'. Rather, they start with 'Yes, but. . . .'

In the next few paragraphs here I shall outline some of the main 'yes buts' which I have received, and the main directions from which they come. But first it is relevant and important to recall that those four main emphases are made not only by the proponents of the phrase 'world studies' but also, though to varying extents and with varying finer points of detail, by the proponents of many other phrases also. Chief of these is the historic Unesco phrase **education for international understanding**, which over the years has grown incrementally to become, now in the 1970s, quite a formidable mouthful: **education for international understanding, co-operation and peace, and education relating to human rights and fundamental freedoms**. A related phrase, current in UK since the 1950s, is **education for world citizenship**. In the late 1960s the phrases **peace studies** and **peace education** became current in the United States; and at much the same time, as many churches and secular agencies began to divert more of their funds to educational work, the phrases **development education, development studies,**

**third world studies**, began to gain currency in Western Europe. Further relevant phrases current in UK in the 1970s include **education for a multi-cultural (or multi-racial) society, European studies, world history, world religions**. Some further phrases in the United States include **international education, world education, international studies, intercultural studies**.

Certainly these various phrases are not all interchangeable. Several, clearly, have a distinctive emphasis. But they have a general family likeness. And most of their original proponents would support one or more — and indeed probably all — of the four emphases outlined above. Hence the criticisms which are described here in the next few paragraphs are directed at the whole extended family of international education, not just at world studies alone. For this reason the very phrase international education will be used from now on, not world studies.

### **Voices from the Third World**

One becomes aware of the first criticism as soon as one actually begins to practise what one preaches. This is ironic, but also extremely significant. The point is that if one takes international education seriously one cannot avoid becoming aware of certain very fundamental criticisms of the enterprise on which one has embarked. For the first emphasis is that people should listen to, be attentive to, '**others**' — people in other countries, other cultures, other societies. And one of the first things one hears, if one listens to people outside the industrialised countries, is the view that for many people nowadays it is more important to study their **own** culture and society than to study that of others. This is the case, it is said, whenever and wherever people have suffered from injustice, and have hence developed negative images of themselves. Thus the reference is to virtually all third world countries, who need to develop pride and confidence in their own identities, it is said, not continue to study the cultures and languages of their former colonial masters; and to ethnic minorities in countries such as UK and USA; and to migrant workers in Western Europe.



Much the same argument may be made, further, on behalf of working class students in industrialised countries — and indeed the subjects known in UK as environmental studies, community studies, urban studies, are sometimes consciously and defiantly concerned with the defence of, and pride in, a specific local working class area. The same argument is also sometimes made on behalf of women — the world's 'largest oppressed class.' International education is perhaps all very well, it is said, for the White North, for Hampstead intellectuals, for jet-setting male marketing managers scurrying to and fro across the Atlantic. But certainly not for the majority of the world's population, who have rather more urgent concerns.

Thus runs the first 'yes but'. Sometimes added to it is the view that even in the White North international education may do more harm than good — it may merely internationalise the world's topdogs, making them an even worse threat collectively than they were as separate colonial powers. One cannot help hearing this 'yes but', I am saying, and paying attention to it, if one practises what one preaches. Am I by implication saying that the founders of international education, in the 1950s and 1960s, did not practise what they preached? No, I am not saying that. The point rather is that this voice — this 'voice of the oppressed', this whole chorus of voices from and on behalf of the third world and from minority ethnic groups — is far louder, far more insistent, in the 1970s than it was in the 1950s. The world has changed.<sup>6</sup>

### The changing world scene

'The world has changed'. This is a key point also in the second cluster of 'yes buts' to be recalled here. And this too is connected with practising what one preaches. It was inevitable with regard to these next criticisms also, that is to say, that someone taking international education seriously would inevitably become aware of fundamental criticisms of international education. For the second of the four classical emphases recalled above was that people should study the contemporary world situation as a whole. If one does indeed do this oneself one cannot help but note that

there have been certain very fundamental changes, or shifts, since international education began in the 1950s. These include: the gradual decline of a bipolar world; the emergence of the third world countries as political forces, some of them with considerable power over primary commodities; hence the gradual eclipse of the East-West conflict by the so-called North-South conflict; the increasing awareness that the planet has outer limits — finite resources, and finite capacity to re-cycle waste; the world's continuing and increasing failure to satisfy the basic needs of millions of very poor people.

The historic Unesco emphasis was that wars, and by implication all the other ills, begin 'in the hearts and minds' of human beings. No, retort increasing numbers of observers of the world scene in the 1970s, the need is for a 'structuralist' approach, not a 'psychologising' one. The primary need, that is to say, is to study and to change patterns of economic organisation, and ways in which these reflect and reinforce the distribution of resources; and not, in the first instance, to study or to consider changing, the attitudes and prejudices of individuals. There are three main implications of this line of thinking for the theory and practice of international education. They start by sounding fairly unexceptionable, but become increasingly challenging.<sup>7</sup>

The first implication is to do with the content of international education. The assertion is that the basic subject-matter should include not only world problems but also: the **causes** of world problems, particularly the ways in which existing economic arrangements are a primary cause of problems; the **actions** which human beings can take to change political and economic arrangements, including, when all else fails, the use of revolutionary force; and the **values** towards which change should be directed, and in the light of which action for change, whether revolutionary or gradual, should be judged.

The second main implication relates to the aims of international education. The emphasis here is not on internationalism or acceptance of supra-national authority as a final



aim, but on equipping students with the competence to work actively for social justice themselves. Such work may be at various levels — local, regional, national, global. The competence will have different expressions — different ‘performances’ — in different places. In the case of people living in industrial countries, for example, a major task of international education can be said to be that of equipping people for ‘de-development’ — for the adoption of simpler, less technology-dependent, personal styles of life. Certainly, it is not denied, people working for justice need to see their activity in the context of the world as a whole. But the focus must be on their personal action, and the personal skills and insights they need in their particular local situation — not, in the first instance, on the formation of public opinion or political will with regard to supranational institutions.<sup>8</sup>

A further major ‘yes but’ made by people who claim to be sensitive to the needs of the 1970s as distinct from those of the 1950s is that education itself is often as much a part of the problem as of the solution. In very many different and intricate ways, it is said, educational institutions and practices are bound up with, and reinforce, the very patterns of economic and political organisation which need changing.<sup>9</sup> There is thus a huge indeed hopeless paradox, according to this view, in trying to work through education in order to effect change. Proponents of international education should work only in the least formal, the most out-of-school, places in the educational system — the various corners and loopholes not yet corrupted and co-opted by exams, syllabuses, core courses, traditional disciplines, etc. Either that, or — perhaps better — they should work outside the formal system altogether, in ‘alternatives’ (free schools and so on) devised by themselves. This is the view. If I were to accept it entirely I would have to resign from my present work.

### **Classroom teachers**

The third main direction from which ‘yes buts’ have come regarding the classical view of world studies has been that of the classroom itself. Classroom teachers themselves, that is

to say, have expressed considerable hesitations and reservations about the World Studies Project’s original terms of reference.

Now it was not perhaps in the very nature of things that I had to listen to classroom teachers. I could have just stayed in my room in Westminster ‘preparing and publishing core courses’ without asking teachers what they thought such courses should contain, or whether, actually, they would welcome or teach such courses. But nevertheless such consultation and listening were **almost** inevitable, for a variety of reasons. First, if I took seriously the first ‘yes but’ outlined above I most certainly, at least, had to listen attentively to classroom teachers when they spoke on behalf of ethnic minorities in British schools, or on behalf of working class students generally. I naturally tended, also, to listen to whatever else they had to say about international education at the same time. Then further, if I took seriously the second line of criticism sketched above, it was appropriate to put high value on participation and consultation in my own work: appropriate, that is to say, to try to listen to teachers rather than to tell them what to do, and appropriate to try to see the tasks and priorities from their point of view.

A further reason again why the World Studies Project was virtually bound to put quite a lot of emphasis on consultation and participation was that world studies, unlike most other members of the extended family of international education, has no natural constituency. European studies has teachers of French and German; development education has teachers of geography; world religions have R.E. teachers; there are ‘multi-racial’ schools. And so on. There are, so to speak, ready-made institutional slots — frameworks, professional associations, journals and magazines, courses of preparation and initiation in colleges and universities, authority figures, accepted bodies of knowledge, fairly clear boundaries to demarcate what is, and what is not, relevant. World studies has none of these things. It was therefore much more necessary than it would otherwise have been to go out and visit people in their own places of work,



and to arrange conferences and consultations at which people gave their views on how the Project should develop.

And what was it that they said? There were perhaps three main things. These can be well introduced by the description of a short piece of drama which a small group of teachers presented at one of the weekend workshops. It came late on the Saturday evening, as one of a series of short plays presented by small groups. The idea was to combine recreation — in the tradition of week-end-party charades — with the more serious purpose, within the tradition of so-called street theatre, of provoking thought and discussion through dramatisation. This particular play went as follows.

### **‘The Play’s the Thing . . .’**

A school classroom. Students sitting there, waiting for the lesson to begin. The teacher entered. He held up a sheet of paper announcing a new course entitled ‘A World of Change’. (The title of the weekend workshop itself was also ‘A World of Change’, and the clear implication was that this teacher was now going to teach to his students what the World Studies Project had taught him.) He pranced around the room showing his plans to the students, supremely confident that they would be delighted. War, pollution, poverty, repression — lots of fascinating problems. The students yawned. The teacher was only briefly dejected. He produced a topic web, much discussed at the weekend he had been to, showing that the students would be studying not only problems but also causes, actions and values. They yawned again. The teacher went out.

He returned a few seconds later with a huge armful of textbooks. (In order to do this the actor concerned had completely wrecked an extremely carefully arranged exhibition, incidentally. This point would not have been lost on the audience.) He literally dropped all these textbooks down onto the students, with as little respect for the books themselves as for the heads of the people on whom they fell. The students threw one or two of the books back at him, but basically took no notice. Two of them, a boy and a girl, began to embrace.

The teacher’s next ploy was to try a fable. Had he not just come back from a weekend organised by the World Studies Project, at which fables had been strongly recommended as teaching devices? The fable he read was against militarism, and spoke up for gentleness and tenderness. These latter values were symbolised by a small bird — a robin, of all things — and by this bird’s protective care of its nest. He read it extremely derisively, and the real audience of teachers chuckled with similar derision. The ‘stage’ audience of students in the classroom were aggressively derisive — with jeers — or else increasingly switched off, utterly indifferent. The boy and the girl became increasingly wrapped up in each other.

The teacher, disappointed but not yet despairing, next tried posters. Did not the World Studies Project advocate very strongly the use of visual materials in general, and posters in particular? He held up various posters which he had taken, as earlier he had taken the textbooks, from a real display at the real conference. ‘Look’, he said, smiling joyfully in confident anticipation of the students’ pleasure, ‘“the world has enough for everyman’s need but not for everyman’s greed.” That was said by Mahatma Gandhi.’ The students snatched the poster from his hands, tore it into shreds, and threw the shreds at him. Beginning to get worried now, he held up another. “Population is a question of wealth control not of birth control.” Again the poster was ripped to pieces. The references to population and birth control acted as aphrodisiacs for the embracing couple, whose interest from now on was for each other only. The teacher, trembling and jittery by this stage, held up one more poster. “We are inextricably bound together in a thread of humanity.” He began to read the caption aloud slowly and emphatically, but as he was about to utter the last word, humanity, the poster was snatched from him even more violently than before, and torn into even smaller pieces, which were rained on him with even greater vehemence. He ran screaming and gibbering from the room.

At this point the actors representing students stood up, and held up two posters for the



audience to see. They were home-made posters, showing pictures of a teenage couple and a Manchester United supporter respectively. The captions were 'Accept me as I am, only then will we respect our differences.' And: 'Listen to my silence, only then will you hear my words.' And that was the end.

I should like here briefly to interpret that play. I see it not only as a dramatisation of what students are saying to teachers but also of what teachers are saying to me. There are three main points. First, say teachers, **we** want to be in control of this enterprise. We do want not to be the mere recipients and consumers of products prepared and published at some central office. Yes, there is a place for, for example, posters — but home-made ones, formed in and for the crucible of our own situation, not glossy utterances from on high. Yes, there is a place for fables and metaphors — but for ours, like this piece of drama, expressing dominance and dependence as **we** experience them, in the places where we are. For example, we are topdogs with regard to our students, but underdogs with regard to our employers, and to people who write materials and organise conferences.

Second, say teachers, we insist that you people in centralised offices cannot be of help to us unless you adequately understand the strains and stresses under which we work. It's already difficult enough, nowadays, just to contain the students, to keep them reasonably quiet, to keep them reasonably interested and motivated. But the really vital task is to go beyond merely containing them. We have to 'accept them as they are', 'respect their difference', 'listen to their silence.' Only then will they 'hear our words' — only then, that is, will they be able to learn for themselves the things we want them to learn. This is our task — if you people in centralised offices can be of any use to us in this task, then fine. If you cannot, so much the worse for you.

The third message of that play is that there is a need for changes in the form of learning as well as in the content. The fundamental content of world studies is quite well evoked by phrases such as 'enough for everyman's

need but not for everyman's greed', 'wealth control not birth control', 'inextricably bound together in a thread of humanity'. But such phrases remain merely empty clichés, dead and deadening, unless they are related to each individual's own personal and fragile search for identity and for relationships. It is the individual student's own personal need for self-worth, for self-realisation, which must be fundamental in international education.

### **Various other directions**

These 'yes buts' from various directions — from the 'oppressed', from academic observers of the world situation, from classroom teachers — are different from each other. But they echo each other, and strengthen each other. If one listens sympathetically to, and to some extent accepts, the criticisms from one direction then one is all the more likely to be open to criticisms from others also. One's ears become attuned, so to speak. And there are further influences also, in addition to the three directions outlined above. These can be divided into professional and personal.

Professionally, I have been aware of certain recent and current writings in philosophy of education and curriculum studies. There is, for example, the debate and controversy about so-called rational curriculum planning, and about behavioural objectives. Then in addition, there are the studies of the ways in which schools socialise students into a political consensus, and the ways in which it is hence hugely difficult and complicated for teachers to present views, as they are bound to in the case of international education, which are outside the prevailing consensus. There are the studies of schools and of school classrooms as arenas in which human beings 'negotiate' definitions of reality. There are, increasingly, various criticisms of centrally-based curriculum projects. And so on. With very few exceptions, academic books and articles in curriculum studies do not address themselves directly to international education. But the general debates in which they engage, and the criticisms of the technocratic reformism of the 1960s which many of them make, chime in with the more specific criticisms



of international education outlined above. A recurring theme in all these writings is that you do not change what is learnt in schools merely by changing what is taught.<sup>10</sup>

Finally, to conclude now at last this tale of obstacles and quandaries, it is appropriate to refer to the personal situation of someone employed full time with a project such as this. Certain features of that situation are such that the person concerned is likely to be open to, and sympathetic to, the main criticisms of traditional education outlined in these previous paragraphs. There is, for example, the absence of any immediate academic reference group — no close colleagues to chew over events and plans with, and no common room to have morning coffee in, and to chat about academic questions in. A consequence is that one may be very amateurish, and tempted to make a virtue of sheer amateurishness, though dignifying it, and decking it out, with criticisms of professionalism. Then further there is the fact that one's existence is perpetually footloose — a marginal outsider wherever one goes. It is all too easy, in such circumstances, to become increasingly sceptical and cynical about educational institutions, and to criticise educational institutions as a way of giving oneself a sense of identity and worth.

Third, I mention a very personal point, but perhaps particularly worth raising here since it seems to operate also in other organisations, and more seriously. Someone who works full-time in international education in the 1970s becomes, as I have mentioned, increasingly familiar with certain fundamental objections to the very enterprise he is on. One of the things which such a person then has to do is represent such objections to the people responsible for drawing up the Project's original terms of reference — that is, to the Project's steering committee. There is a temptation in such circumstances — a temptation to which I have, I think, sometimes fallen victim — to overstate the criticisms and objections one has received from others. The absurd thing is that the very process of quoting other people's views, if undertaken strenuously, means that one becomes increasingly

sympathetic to them. It may even be that one's actions, seen by the public as the actions of 'the Project', are in fact more accurately construed as gestures in one's private conversation and relationship with one's steering committee. A booby-trap indeed.

#### 4. Some threads together

There are, then, the four classical emphases of international education. And, attacking them, nagging at them, there are many 'yes buts'. The 'yes buts' are not, as I have presented them here, knock-down arguments. They set up tensions, but do not by any means demolish and replace the earlier concerns. Contemplating the tensions — which are there outside me between different people but also here inside me between different internal voices and sympathies — I am faced, I think, with two main clusters of questions.

The first is what is my image of what and how teachers in schools should be doing about all this? How ought they to be responding to, and living with, these tensions? The second is how ought someone to behave and proceed who is where I am? That is, in a project detached from schools yet committed, by its terms of reference and the conditions of its funding, to work with schools? The second of these questions is, for someone who is where I am, the more important and the more urgent. One must, as a matter of priority rather than of diffidence, mind one's own business.

Such minding is very active, and very complicated. Eliot says somewhere that for a poet each new venture is 'a new beginning, a raid on the inarticulate.' At the plain risk of hubris it can be said that the curriculum worker too is continually raiding the inarticulate. Each new publication, each new weekend workshop or meeting with teachers, is a new beginning. A new go at shaping and understanding tensions, and perceiving further tensions beyond them. The World Studies Project's latest raid on the inarticulate is the handbook called **Learning for Change**.

**Learning for Change** sets out to be both a survey and a resource. As a survey, it is in



effect an account of some of the main ways in which people in various parts of the world are currently handling the tensions outlined in this report. It is a selective survey, certainly, and impressionistic. It is based on conversations here and there rather than on structured interviews, on opportunities and occasions which just arose rather than which were planned for, and on a magpie approach to the literature rather than a systematic study through the bibliographies. But nevertheless, the first intention of the book is to act as a reflection of what is already happening in international education. In particular, of course, it aspires to be a reflection of the main growing points.

But although it has this intention to be a survey it does not have a survey's format. The format is rather that of a handbook. For the hope and intention is that teachers will find the book a useful resource when they are living with, and trying out practical responses to, the tensions involved in teaching and learning in modern world society. That is, when they in their turn are making raids on the inarticulate.

The book is not a manual, saying 'this is the way to do it'. For one thing this is because, as I have shown here, I do not know how to do it. But also it is because each lesson, each classroom, each school, each locality, is a new venture, a new beginning. It's not possible to know in advance what words, what actions, will take shape. Even if I were much clearer about what to do **here**, with the tensions as I experience them, I still would not be able to recommend what people should do **there**, in their situation. But a survey of what I see them doing and trying, written (inevitably rather than deliberately) with a personal sense of the tensions, may be a resource. That is the hope.

**Learning for Change** is mainly to do with teaching strategies which seek to provide opportunities for, as the phrase is, reflection-and-action.<sup>11</sup> Typically, such a strategy provides first an experience, which is then subsequently explored and structured through reflective language. This language is ordinary

everyday language, and also the distinctive technical apparatus of the social sciences. Either way reflective language of course shapes further experience. There is a continual interplay, or spiral, between language and action.

The assumption is that to be experimenting with new teaching and learning methods along such lines, as distinct from just with new content, is to be actively engaged in cultural and social, therefore political, change. Certainly such involvement is modest, spasmodic, local. But not irrelevant, it can plausibly be argued, to the creation of a juster and more peaceful world order.

The relevance is of two entirely different kinds. First, since educational structures are bound up with political structures, to change creatively the distribution of power in a single classroom is presumably to affect, through a series of ripples, the distribution of power elsewhere also. There is a reciprocal relationship between society's various institutions. Change in one institution does affect, however modestly and locally, change in another.

Second, there is the point that institutions are, as the technical phrase is, isomorphic with each other. The idea is that they are similar in their structure, and that therefore the same theoretical categories can be used to analyse them. For example, theoretical concepts such as penetration, fragmentation, marginalisation, exploitation,<sup>12</sup> can be used to understand not only the patterns of interaction between the world's 'North' and 'South'. And not only relationships between the centre and the periphery within each country. But also relationships within every school or college, and within every arena (classroom, study, conference, lecture-hall) in which teachers and students meet.

It follows that it is possible to extrapolate from one level of analysis to another. By reflecting on one's own immediate experience one may find illuminating metaphors and models for understanding interactions in world society at large. Conversely, the study of world society at large may illumine one's own immediate



situation. Either way one is engaged in, one is not merely observing or preparing for, world society's battle to understand itself, and to change itself.

## References

1. Basic details about the work of the One World Trust over the years are to be found in a booklet entitled **World Wise**, published in 1971 and available free of charge from 37 Parliament Street, London SW1. A more detailed outline of the Trust's thinking and activities in the period 1950-1970 is to be found in **History Syllabuses and a World Perspective** edited by A. Lyall, Longmans 1962, 1967; **World Questions: a Study Guide** edited by James Henderson, Methuen 1963; **Education for World Understanding** by James Henderson, Pergamon 1968; and in an article by Patrick Armstrong, in **Teaching Politics** Volume 5 Number 1, entitled 'Education Advisory Committee of the Parliamentary Group for World Government.'
2. **Learning for Change in World Society: Reflections Activities and Resources**, compiled and published by the World Studies Project, 37 Parliament Street, London SW1.
3. The bibliographical references are as follows: 'Tensions in World and School', **Bulletin of Peace Proposals** Volume 5 1974, University of Oslo; 'World Studies', in G. Collier, J. Wilson, P. Tomlinson eds, **Values and Moral Development in Higher Education**, Croom Helm 1974; 'Muddling Through and Muddling Through' in M. Haavelsrud ed, **Education for Peace**, IPC Science and Technology Press 1976; 'Picturing the World', **Teaching Politics** Volume 4 Number 1, January 1975; 'Wise and Unwise Change in Schools', **Boarding Schools Association** 1974; 'Changing World and Changing Schools', **World Education Fellowship, India** 1975. Also the complete issues of **World Studies Bulletin**, March 1974, December 1974, December 1975.
4. This emphasis on worldmindedness has been re-emphasised in recent years by environmentalists. 'As we enter the global phase of human evolution', write Barbara Ward and Rene Dubos, 'it becomes obvious that each man has two countries, his own and Planet Earth.' (**Only One Earth**, Penguin 1972, p.32). And in a report to the Club of Rome the authors write: 'A world consciousness must be developed through which every individual realises his role as a member of the world community. Famine in tropical Africa should be considered as relevant and as disturbing to a citizen of Germany as famine in Bavaria. It must become part of the consciousness of every individual that the basic unit of human co-operation and hence survival is moving from the national to the global level.' Mesarovic and Pestel, **Mankind at the Turning Point**, 1974, p. 147. There have been all too few attempts to translate such ideals into language which could begin to shape educational programmes. But two papers which grapple very impressively with the concepts are L. F. Anderson, 'An Examination of the Structure and Objectives of International Education', **Social Education**, November 1968; and D. Bridges, 'Education and International Understanding', in J. Elliott and R. Pring eds, **Social Education and Social Understanding**, University of London Press, 1975.
5. 'What are we really trying to bring about by international understanding?' asks Lionel Elvin. 'The answer is obvious. We must get people to understand the necessary conditions of their living together so that there is not another major war . . . Education and world order is really the right phrase if we have the courage of our convictions.' And later in the same article he writes: 'It is a proper purpose of all education to "socialise" the young, that is, to help them to adapt to, and equip them to live in, the society in which they will live.' See L. Elvin, 'Education for International Understanding: the basic position', **London Educational Review**, Vol. 3 No. 1, 1974. There is a similar emphasis on public opinion and political will in a striking metaphor of James Henderson's: 'How overtly or subtly does the teacher commend the claims of the Union Jack, the Red Star, or the Stars and Stripes compared with the UNO flag?' — J. Henderson, 'Moral Aspects of International Affairs', **London Educational Review**, Vol. 3 No. 1, 1974.
6. A sympathetic but profound critique of Western-based international education is H. Ukita, 'Some thoughts on education for peace: a non-Western perspective', in M. Haavelsrud ed, **Education for People**, op cit. This paper has also been printed in B. Stanford ed, **Peacekeeping**, Bantam Books New York, 1976. Another searching critique of so-called worldmindness is R. Kothari, 'World Peace and Human Dignity', in C. Wulf ed, **Handbook on Peace Education**, International Peace Research Association 1974. 'Your concern', writes Kothari addressing internationalists in the West, 'is basically what you should do for the world. You appear to still want to carry the burden of the whole world. My concern is different: it is what the countries of the third world ought to do themselves — and how.'
7. The emphasis on economic structures, as distinct from on the hearts and minds of people, is of course a feature of explicitly marxist writings. For example, R. Miliband, **The State in Capitalist Society**, Quartet Books 1973. But liberal scholars, politicians and journalists have been increasingly accepting the structuralist emphasis, and the marxist critique of the free market. The structuralist view was forcefully stated in 'The Cocoyoc Declaration', **Development Dialogue**, Sweden 1974. It is implicit in, say, **The New Internationalist** magazine, and in the positions of several West European governments at UNCTAD. One of its most influential proponents is Johan Galtung — see for example J. Galtung, **The European Community**, George Allen and Unwin 1973, and J. Galtung 'A Structural Theory of Imperialism', **Journal of Peace Research**, Oslo 1971, pp.81-118.
8. A fine example of education for justice which is both very local and yet also with a world perspective is C. Searle, **Classrooms of Resistance**, Writers and Readers Publishing Cooperative 1975.
9. Internationally, the most famous and influential proponents of this view are Paolo Freire and Ivan Illich. In the UK, the view is expressed particularly in the sociology of knowledge — for example M. Young ed, **Knowledge and Control** Collier-Macmillan 1971, and the Open University **School and Society** course. See also F. Inglis, **Ideology and the Imagination**, Cambridge University Press 1975, and D. Holly, **Beyond Curriculum**, Hart Davis 1973.
10. Three valuable surveys of curriculum theory and practice in the 1960s and 1970s are L. Stenhouse, **An Introduction to Curriculum Research and Development**, Heinemann 1975; W. Reid and D. Walker, **Case Studies In Curriculum Change**, Routledge and Kegan Paul 1975; and B. Macdonald and R. Walker, **Changing the Curriculum**, Open Books 1976. Also, linking curriculum policy with inter-personal and inter-group relationships in a school, there is Elizabeth Richardson's very challenging and stimulating work — for example, E. Richardson, **Authority and Organisation in the Secondary School**, Schools Council/Macmillan 1975.
11. Paolo Freire, of course, is currently the most influential advocate of 'reflection-and-action'. See in particular **The Pedagogy of the Oppressed** (Penguin



1972) and — for helpful introductions — some of the readings in D. Millwood ed, **Conscientisation**, a folder published by the World Council of Churches, 1975; and in I. Lister ed, **Deschooling: a Reader** (CUP 1974).

The spiral towards 'critical consciousness' (Freire's term) takes place through a continual process of **naming** problems, **reflecting** on causes, **acting** for change. It is interesting to note that this image is very similar to Dewey's image of reflective thinking, whose three categories were 'problem', 'enquiry', 'transformation'. (J. Dewey, **Logic, the Theory of Inquiry**, Holt Rinehart and Winston, NY 1938).

12. These four terms are central in the work of Johan Galtung, op cit (note 7). See also J. Galtung and others, **Measuring World Development**, University of Oslo 1975.

## Appendix — A checklist of questions

Here are ten sets of questions. As phrased here, they could be asked of any social studies course in any school or college. With appropriate small changes in the wording, they could also be used of any textbook or film, or of any course or conference for teachers, or of any educational project undertaken by a political pressure group. They could also, of course, be asked of any curriculum development project — for example, the World Studies Project.

The questions were drawn up for discussion at some of the weekend workshops arranged by the World Studies Project in 1975. They are reprinted here as a way of summarising the subject-matter and approach of this report.

### 1. The Good Society

Does this course help students to develop their idea of the good life, the good society, the world they want, their preferred world, their ideals, values, goals, needs? Does it help them see that a good society is at the very least one in which people's physical needs for food, habitat and health are satisfied? Does it, more especially, help them to understand values such as the following: social justice and human rights; participation in shaping the society itself; order and peace; ecological balance; self-reliance in the dual sense that the society is neither harming other societies nor being harmed by them; and the personal growth and self-fulfilment of indi-

viduals, through their work, and through their close relationships with each other?

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### 2. Problems on a world scale

Does the course help students to realise that in the modern world as a whole the vast majority of people, including in many respects themselves, do not live in a good society? That, for example, a very large number of people do not even have their physical needs satisfied? That the planet as a whole is being damaged through depletion and pollution? That due to wars and armed conflict the lives of millions are solitary, poor, nasty, brutish and short? Do students realise that the minimum requirement for tackling these problems is a high degree of international co-operation, co-ordination, collaboration?

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### 3. Reflecting on society

Does the course help students to realise that problems don't just happen — they're not just ODTAA ('one damn thing after another')? But that problems have their roots in the way in which the world is socially organised? Does it, for example, help them to understand and to criticise the ways in which the institutions of sovereign nation-states contribute to problems and obstruct change? Does it help them to understand the mechanisms by which totalitarian and repressive regimes maintain themselves in power, and by which these regimes are a threat to others? Does it help them to understand the phenomena known as colonialism and neo-colonialism?

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### 4. Reflecting on human nature

Does the course help students to realise that human nature fashions, and that human nature is fashioned by, society? Does the course in particular help students to understand phenomena such as the following — ethnocentrism, by which human beings divide themselves into 'us' and 'them'; polarisation, by which human beings equate 'us' with 'good' and 'them' with 'bad'; the fear of freedom, which leads human beings often to prefer security, even oppressive security, to change; and ambivalence in personal relationships,



by which parents and children, husbands and wives, friends and friends, resent or hate those whom they also love and admire?

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### **5. Change from the top**

Does the course help students to understand the kinds of constructive change which 'people in high places' can and do initiate? For example change towards control of armaments and armed conflict, and towards, as a goal, general and complete disarmament? And change intended to ensure that the poorest fifth of humanity do at least satisfy their basic physical needs, and begin to take control over their own development? And change towards planetary ecological balance? Are students familiar with the main ways in which ordinary people can influence decision-makers, and influence the climate of public opinion within which decision-makers operate?

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### **6. Change at local levels**

Does the course help students to realise that a better world requires not only action by decision-makers in high places but also action by ordinary people? That ordinary people can for example embody values such as non-violence or participation in their everyday family life and friendships, and in their work? That ordinary people can change their personal lifestyles, to make them more consistent with the ideal of ecological balance? That ordinary people can become less ethnocentric and conformist in their attitudes? That if and when it seems necessary ordinary people can confront, and refuse to comply with, the institutions of society? That such confrontation can be either violent or nonviolent?

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### **7. For example, change in schools**

Is the classroom itself, in however slight and humble a way, a part of the 'better world' which we seek to make real at other — national and international — levels also? So to speak, does the classroom prefigure, or give a foretaste of, Utopia? To be more precise, are students actively and creatively doing things for themselves? (Or do they

merely copy out notes, read and listen passively?) Are they themselves taken seriously as sources of useful information and insight? Are they encouraged to think aloud in their own (maybe stumbling, inexpert, unsophisticated) words? Do they have opportunities to interact in an enriching way with each other, and to extend their skills of everyday empathy, listening, talking? Do they derive motivation not just from pleasing teacher or pleasing examiner, but from developing competence in understanding and handling reality? Are there opportunities, either through simulation of some kind or through visits and work outside the classroom, for students to experience relevant reality directly, as distinct from just read or hear about it?

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### **8. Excellence everywhere**

Are the printed materials used in the course, and are other stimuli (including talk by the teacher), likely to increase respect not only for the students' own culture but also for the culture of others? For example, are instances of human excellence and creativity, and of the good society, drawn from many different parts of the world? Given the present maldistribution of power and wealth in the world is there particular emphasis on the creativity and excellence of non-Western cultures? Are non-Western societies seen neither as exotic nor as merely 'where there are problems'? Are materials and stimuli as free as possible not only of Western bias but also of sexist bias? And of bias which values adulthood at the expense of adolescence, conformity at the expense of individuality, people in high places at the expense of ordinary people?

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### **9. Self-criticism**

Is the course so organised that students realise they will never be able to rest with sure and final knowledge? Do they realise that the teachers themselves are also still learners and that amongst other things the teachers are actually learning about the world through the process of teaching about it? Do students and teachers together reflect on the course, in conversation or in writing, and note its strengths and weaknesses? Do students and



teachers become more aware, during the course, of the constraints which prevent the course being more successful than it is? For example, constraints of having limited time, space, energy, money; and of having to operate in an institution which, like all institutions, has its various internal problems and tensions; and of having to operate within a situation of compulsory school attendance, compulsory exams, and — in due course — compulsory school leaving?

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#### 10. Change agents

Is the course so organised that the students are helped towards being not just 'good citizens' but, in their own way, more active and creative and effective agents of social change?

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#### ILLUSTRATIONS

The picture on the cover is reprinted with acknowledgement to the International Institute for Human Rights, Strasbourg. The picture below, by Mike Williams, is reprinted with acknowledgement to Punch.



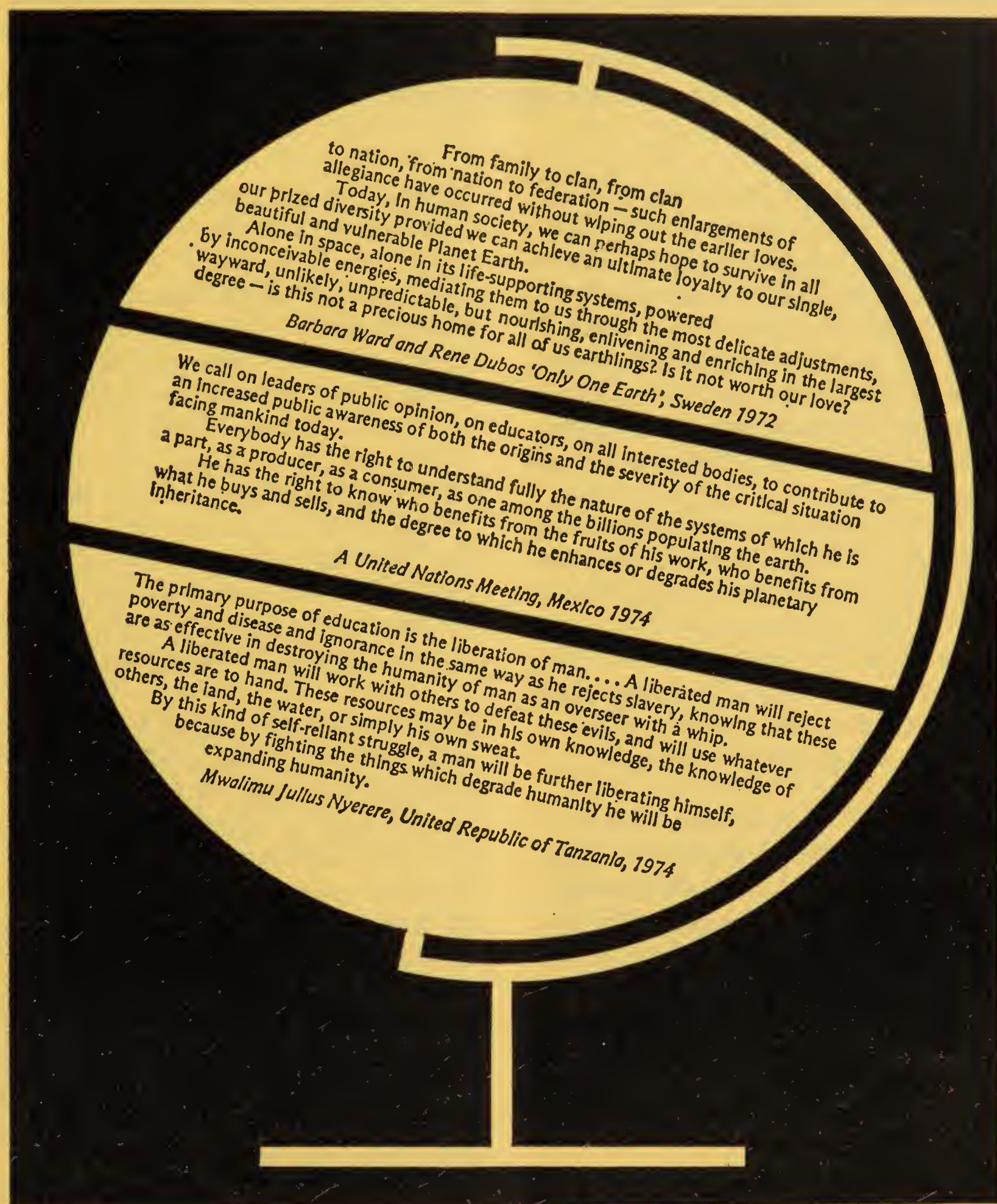
*"You know, out of all the animal species, I reckon the human must be about the nearest to us in intelligence."*



# WORLD STUDIES BULLETIN

37 Parliament Street, London SW1

NUMBER 40. NOVEMBER 1976



From family to clan, from clan to nation, from nation to federation — such enlargements of allegiance have occurred without wiping out the earlier loves. Today, in human society, we can perhaps hope to survive in all our prized diversity provided we can achieve an ultimate loyalty to our single, beautiful and vulnerable Planet Earth. Alone in space, alone in its life-supporting systems, powered by inconceivable energies, mediating them to us through the most delicate adjustments, wayward, unlikely, unpredictable, but nourishing and enriching in the largest degree — is this not a precious home for all of us earthlings? Is it not worth our love?

*Barbara Ward and Rene Dubos 'Only One Earth', Sweden 1972*

We call on leaders of public opinion, on educators, on all interested bodies, to contribute to an increased public awareness of both the origins and the severity of the critical situation facing mankind today. Everybody has the right to understand fully the nature of the systems of which he is a part, as a producer, as a consumer, as one among the billions populating the earth. He has the right to know who benefits from the fruits of his work, who benefits from what he buys and sells, and the degree to which he enhances or degrades his planetary inheritance.

*A United Nations Meeting, Mexico 1974*

The primary purpose of education is the liberation of man. . . . A liberated man will reject poverty and disease and ignorance in the same way as he rejects slavery, knowing that these are as effective in destroying the humanity of man as an overseer with a whip. A liberated man will work with others to defeat these evils, and will use whatever resources are to hand. These resources may be in his own knowledge, the knowledge of others, the land, the water, or simply his own sweat. By this kind of self-reliant struggle, a man will be further liberating himself, because by fighting the things which degrade humanity he will be expanding humanity.

*Mwalimu Julius Nyerere, United Republic of Tanzania, 1974*

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# The World in British Schools

David Wright and Jill Wright

The quotations on the cover of this issue of the *World Studies Bulletin* are a reminder of certain crucial educational tasks. David and Jill Wright suggest, in this first article, that those tasks are by and large not being adequately fulfilled in British schools. There is, they say, a vicious circle of neglect, in which everyone seems trapped. But other articles here show how the vicious circle can be, and is being, broken.

The world is generally left in British schools to those subjects which have traditionally dealt with the world — geography, history, social and religious studies. But often, where a world view exists, it is dated and stereotyped. Frequently, the approach is almost entirely utilitarian, reminding us of the rhymes in our small daughter's **First Book of Animals**, such as "What does he do, this pig is so neat?/He gives us pork and ham to eat." Mercifully, school books do not rhyme, but East Asia appears in British history when we need spices, and then promptly disappears again; Ghana is the place that grows cocoa for us; Indians grow tea and Zambians dig copper for us. The rest of their history and geography and culture are usually not included, and so, for the pupils, do not exist.

Changes are coming, and a fairer view is emerging in these subjects, but only a few schools attempt a view of the world which deliberately seeks to avoid ethnocentric attitudes. World history courses now have some interesting textbooks available, and the move of religious education towards world religions is becoming a major discussion point, even if it is still a minority activity.

## New stereotypes

Religious education has also developed a world view in deliberately seeking to teach and discuss world problems, and similar topics often appear in social studies courses. While this is welcome, it often leads to an emphasis on the symptoms of poverty, such as under-nourishment, ill-health, and unemployment, rather than the causes of poverty and under-development. This can lead to new stereotypes — the starving Indian, the idle African — and a false view of world inter-relationships:

it is the causes that need study as much as the results.

Some people argue that the most interesting developments in the curriculum are in integrated studies. Integrated study of Africa or South Asia should indeed be excellent, but we have found very few good examples. Instead, we have found numerous cases of uncritical absorption of dated stereotypes. Probably the most popular form of integration is environmental studies. In a few schools this includes relevant issues about world environments, but all too often it reinforces the parochialism of the curriculum.

There are major difficulties in 'internationalizing' subjects, especially over time and the avalanche of obscure facts that can descend on the pupils. Many teachers would argue that there are already too many facts in most subjects, and that much thought is needed on how a world view can be achieved without overburdening both pupils and teachers. The difficulty is less severe in subjects such as modern languages and maths, which emphasize methods rather than content, since the basic structure of the subjects need not be altered. If the idea of a world view permeating the whole curriculum is valid, it is as important to discuss the potential contribution of these subjects as to consider the already overburdened history/geography/religious education area.

French teachers, for example, study many aspects of life in France, yet we have never found studies of Francophone Africa, or even of the French West Indies — which are officially part of France. Language development would not be impaired by this widening of



the curriculum, while pupils' interest might be increased by the greater variety. And their opportunity to study problems and achievements of parts of the Third World would be enhanced greatly. But until the demand exists from teachers, publishers cannot be expected to produce verbal or visual material on the subject.

Maths teaching emphasizes methods too, and again the use of data from the Third World is virtually unknown. Yet a study of income levels, population, growth-rates, variations of commodity prices, degree of dependence on one major export, calculation of Gross National Product, and so on, through the medium of mathematics would add interest and relevance to the subject, without impairing mastery of mathematical method.

The lack of established channels of communication between experts in subjects such as modern languages and maths, and people who seek to hold a world view, poses big problems. If mathematicians and linguists only talk to other mathematicians and linguists, the outlook is bleak. Similarly, teachers of technology, science and art would benefit from discussion with all concerned with internationalizing the curriculum, as there would seem to be scope for adding variety and interest in those subjects by allowing a world view.

### **Agents of change**

A study of agents for change in the curriculum does not give much cause for optimism either. Most academic education is deep in philosophy, sociology and psychology, and a world view is not a characteristic of any of these disciplines. More surprisingly, both radicals and reactionaries in education unite in being more interested in local and national issues than in a world view: Penguin Education Specials are as silent as the Black Papers on the world beyond Dover.

Most Schools Council projects also ignore a world view, and not a single one seeks to emphasize this theme. From over 100 lost opportunities we have space here for only four examples — all of them projects which, by other criteria, have merited high praise.

**Geography for the Young School Leaver** never leaves the rich world. The **Spanish and French projects** do not mention the Third World till late in the fifth form, when neither teachers nor pupils would wish to tackle major new topics. The **Moral Education** project deals with personal issues, but ignores the moral questions posed by unjust world systems. The **Scope** materials (English for immigrants) reinforce inaccurate stereotypes, portraying eskimos in igloos, Arabs in tents, and Africans in straw huts.

Despite greater teacher participation, external examinations still have an enormous influence on schools. Any changes in their syllabuses make for changes in the school curriculum. They are widening their scope, but even so it is often in the teachers' and pupils' interest to omit any Third World element in the syllabus. Until recently, it was only possible to study rich white countries in the Geography O level examinations of most boards, and this is still reflected in the syllabuses of many schools. When one board introduced a paper on Africa as an option, less than 1 per cent of the candidates were entered for it.

### **Enthusiasm not enough**

It is remarkable how much has been achieved by a few enthusiasts, supported by organizations such as VCOAD, Oxfam, Christian Aid, CEWC, WEF, and many other unpronounceable initials. Publishers are gradually becoming aware of the need for a world dimension in new books, too, but vast amounts of thought and discussion are needed for an effective approach to teaching about the whole world.

In the meantime, some alarming items are being published. A book entitled **World Problems** has a picture captioned 'Coloured Bus Conductor' — the conclusions pupils may draw merit reflection. Another author solves the problems of India for 14-year-old readers thus: "If only the Indian peasant could be drawn away from the land into factories, where he could make such products as chemicals, tools and implements, then the miracle might begin to work. . . ."



An effective world view demands more knowledge and a more open and questioning attitude on the part of publishers, authors, teachers and pupils. The relative lack of liaison between experts on aspects of the Third World on the one hand, and the education world on the other is worrying, since this is a sensitive area in which enthusiasm alone is not adequate.

What is happening at the national level to stimulate development of an effective world view? The picture is not encouraging: numerous exciting initiatives seem to have petered out. Her Majesty's Government signed a radical Unesco resolution about education for international understanding in November 1974, but do not seem to have got round to telling teachers about it. The Department of Education and Science runs courses — and the TES publishes 'Extras' — on European studies and American studies, but the Third World has no fairy godmother. There was a meeting with the Minister of Education at the House of Commons in February, 1975, to discuss these issues, but then the Minister was changed. There was a meeting at the Schools Council, but then the Secretary changed.

That meeting discussed, *inter alia*, the desirability of internationalizing the teaching of modern languages and mathematics, but no linguists or mathematicians were present. There was the headline "The missing world image" in **Educational Research News**, which is sent to all schools, but the copies we have seen were buried beneath empty coffee cups. There was an article about the Unesco/FAO report on the 'Miscellany' page of **The Guardian** — but how many educationalists read that page? This led to an interview on the BBC World Service — but it was not broadcast in Britain. There is an article here in the **World Studies Bulletin**, but . . . ?

The evidence suggests that our education system is not interested in a world view. Nevertheless, we are not totally discouraged. Ultimately the individual teacher in Britain has the freedom and the right to bring a world dimension into his or her teaching. World awareness is gradually growing in many areas

of the curriculum and, despite all the obstacles, more and more teachers are counting this as one of their objectives. We would argue that every school and every subject can and should seek to promote a world view. We would like to see discussion to that end in every teachers' conference, every in-service course and every examiners' meeting. We are convinced that the possibilities outweigh the problems.

### Vicious circle

The task is to break the present vicious circle of neglect, whereby each part of the system is virtually prevented from making appropriate major changes by its dependence on other parts. For example, the examination system and the Schools Council's relative neglect of the world view reflects a lack of demand for such material from teachers. Teachers' lack of demand is largely due to lack of confidence in handling a world perspective.

This lack of confidence can be traced to their school and college courses, which neglected the wider world. This in turn is caused by the failure of teacher-trainers to focus on this area, which echoes the silence of educational research on the subject. We ought to recognize that we are all far more insular in our outlook and our work than we had realized.

### DAVID WRIGHT & JILL WRIGHT

David Wright is a lecturer at Keswick Hall College of Education, Norwich. Jill Wright is author of **Problems of World Farming**, Hodder and Stoughton 1975, and was formerly a lecturer at Avery Hill College, London. This article is based on one which first appeared in the Times Educational Supplement, April 1976. The authors also wrote **The Changing World in the Classroom**, 1974, which is available (price 20p) from V.C.O.A.D., 25 Wilton Road, London SW1.

Please note that there is a visual diagram of 'the vicious circle of neglect', reprinted from **The Changing World in the Classroom**, on page 20 of this **World Studies Bulletin**.



# Harambee in Cambridge

Hugh Starkey and Charles Beresford

## Introduction

David and Jill Wright's somewhat gloomy survey, printed in this issue of the **World Studies Bulletin**, of the lack of progress in introducing a world perspective to the secondary school curriculum identified a number of factors in a 'vicious circle of neglect'. The present article describes a local project which attempted to break this vicious circle. The project concerned was co-ordinated by the Cambridge Curriculum Development Centre under the title **Africa Project**. Eleven of the seventeen secondary schools in the Cambridge area took part, involving some 1,500 pupils, 45 teachers and about 100 other local people. Perhaps this project can be taken as one model for a strategy to encourage the exploration of world issues in schools.

The Wrights identified four elements of the vicious circle of neglect, namely, a relative neglect by the Schools Council, lack of interest by examination boards, lack of demand from teachers and lack of confidence in handling the issues. They suggested that those subjects which do have a world perspective, such as R.E., may give an unbalanced picture of the world by undue concentration on problems rather than causes or the background to the problems. They are also worried by "the relative lack of liaison between experts on aspects of the Third World and the education world". They consider the Colleges of Education partly to blame, but also that the main agents for change in the curriculum are either inactive or ineffective. On the positive side, the work of the voluntary development agencies is praised.

The **Africa Project** aimed to come to terms with these problems. Starting from the knowledge that some local teachers were interested and concerned with the issues of World Development, and capitalizing on the fact that, as the Wrights say "ultimately the individual teacher in Britain has the freedom and

right to bring a world dimension into his or her teaching", we attempted to coordinate the resources that were available. The Centre identified individuals and organisations which might provide support. Locally they included advisers; teachers with experience in Africa; Homerton College of Education; the University Department of Education; the Cambridge Institute of Education; area officers of U.N.A., Christian Aid, Oxfam and Save the Children; the University Centre for African Studies; the Cambridge World Development Action Group; and individuals from Africa or with African experience. Nationally they included the education officers of Christian Aid, Oxfam, the Commonwealth Institute and the School of Oriental and African Studies, and the director of the World Studies Project.

The role of the Curriculum Development Centre was to provide an incentive for teachers to include Third World themes in their courses. If the incentive were effective there would be a need to provide resources, or indicate where they could be found. In-service education for teachers would also be necessary, both to provide them with information and to give them confidence in handling the issues. The project aimed to provide opportunities for as many people as possible to contribute in one way or another to the education of pupils in local schools, either directly, or through contact with their teachers, or by loaning materials such as slides or artefacts. All contributions were voluntary, and freely given, one feature of the project being that there was virtually no cost either to the Centre or to teachers or to schools.

The project was initiated by the Centre in the Summer of 1975. Africa was chosen as the theme for several reasons: — it was considered the area which would be most likely to raise the issues facing the Third World in an accessible form; it would already appear in the geography curriculum of most schools;



and it would be most likely to be well represented by local people having first-hand experience and artefacts. The wide scope provided by the title proved important in enabling opportunities that occurred during the year to be integrated easily into the project. One example was that a party of twenty teachers were able to visit Tunisia during half term in October, and one of the participating schools took a group of pupils there in March.

Approaches varied between schools so considerably that it was decided not to focus on a particular part of the continent. Concentration on a single country or region would have drastically reduced the resources available to support the project. The success of the project was dependent on a small contribution being made by the large number of people locally who had some connection with some part of Africa. In the event, schools and departments delineated their specific areas of interest. One school concentrated on the Yoruba, another on the Masai. Other schools studied topics such as water problems in the Third World, urbanisation, or tribal religions, using African examples.

### **Procedure**

In April 1975 a circular was sent out to Secondary Heads outlining the project, which would culminate in a fortnight of activities and an exhibition of African artefacts to be held at the Teachers' Centre in March 1976. Africans and people with experience of Africa would be present to talk to pupils and lead groups. The aims of the project were stated as:-

**To provide pupils with an opportunity to experience some aspects of African culture.**

**To provide a focal activity around which teachers can plan a course about developing countries and their relationship with Britain.**

**To provide the schools involved with resources and opportunities which would not be easily available to individual establishments.**

The next stage was a series of meetings with teachers at which further details were arranged. Each school appointed a coordinator, whose function was to liaise with the Centre and to encourage the participation of colleagues from different subject areas. Thus the view of Africa of the R.E. teacher could be augmented by that of geographers, historians, languages and creative arts. Other perspectives would be gained at the exhibition and its related activities. The co-ordinators met together with the Centre Wardens on several occasions to share ideas and resources, and to ensure that the activities at the Centre met needs that had been identified in the schools. It was agreed that each school should be allocated a day at the Centre in March, to complement or respond to the work in schools. Each school and each teacher chose the groups of pupils who would study Africa. Each group from first year to sixth form was represented within the project as a whole, with most work being done with 2nd and 3rd years where the constraints of examination syllabuses are least restrictive.

There was a great diversity of approach between schools. In some schools a multi-disciplinary team was formed; one school's involvement was one teacher and her sixth form liberal studies group; another school introduced African themes with all eight forms of the third year geography course. Within the project as a whole, work on Africa was introduced in the following subjects: art, craft (design and metalwork), drama, domestic science, English, environmental studies, French, geography, history, human biology, liberal studies, P.E. (dance) and R.E.

As soon as teachers started planning courses to prepare pupils for their visit to the Africa exhibition, requests came from them for help both with ideas and information and with resources, such as speakers, films, visual aids, background material and simulations. As far as resources were concerned, the Cambridge World Development Action Group seized the opportunity to launch a Third World Centre, housing a collection of materials and information from a wide range of sources, particularly the voluntary development agencies.



The Third World Centre is based in the Teachers' Centre, where some resources were already available, but the gathering and buying of new material and the cataloguing and arranging of the collection was done by volunteers from the Action Group. The concept of the Third World Centre, derived from the original at Norwich, has taken on a modified form in the light of local circumstances and opportunities.

### Three main activities

As far as information and help with teaching method was concerned, the Centre promoted three activities. In the autumn term, a series of six lectures by experts from the University was arranged jointly with the Action Group. The topics were chosen by teachers involved in the project. Also in the autumn term a weekday visit was arranged combining a half-day conference at the School of Oriental and African Studies in London with a visit to the Horniman Museum for the Arts Council exhibition 'African Shelter'. The major in-service activity, however, was a day conference in January 1976 entitled 'Teaching about African Life'.

The conference, attended by nearly 100 teachers from Cambridgeshire and neighbouring countries, was in two parts. In the morning, Robin Richardson of the World Studies Project led a session on using visual material. He suggested some new teaching techniques and illustrated his talk with an exercise involving all the conference participants in studying photographs from the excellent new pack published by VCOAD as 'Choices in Development: the experience of Kenya and Tanzania'.<sup>1</sup> In the afternoon the participants chose two of six workshops, led by locally based experts. The topics were Intermediate Technology; Education for liberation in Africa; a critical look at Oxfam's Botswana pack, led by teachers from Botswana; Cookery; African Art; and African literature. The Intermediate Technology workshop, led by Robin Spence, of the Intermediate Technology Development Group, and Jim Flood, the County's adviser for technology, attracted considerable interest, particularly as it included a cassava grinder and a corn

grinder, both bicycle-powered. These were made specially by local schools.

In the weeks before the final exhibition, meetings were held with project teams in their schools to plan the activities for the day on which they would visit the Centre. The Centre agreed to attempt to put on any activity suggested by the schools and to provide appropriate personnel to lead some activities. Teachers themselves would lead others. The main demands by schools were that there should be a mixture of physical and intellectual activity, that they should be allowed to bring up to 80 pupils at a time, one group coming for 2½ hours in the morning and another for the same time in the afternoon. Activities, which would last for half an hour each, should take place in small groups of about 10 pupils.

Schools were given a list of activities from which they were asked to choose their programme, indicating which activities they were able to lead. The full list was: a talk by an African; a talk by a person who had worked in Africa; a film; a visit to the exhibition; an exercise using the **Choices in Development** pack;<sup>1</sup> an introduction to Intermediate Technology; agricultural activities using a wooden plough, hoes and mattocks; making rammed earth blocks for construction; making a tape-slide sequence; cookery; drama and art. Meanwhile, potential activity leaders and helpers were contacted. They included advisers, lecturers, students, clergymen, regional officers of the voluntary development agencies, and Africans resident in Cambridge. During the fortnight over forty such helpers participated, some people coming on two or three days and others just for a single session.

Compiling and setting up the exhibition of artefacts was in itself a major task. Over 100 local people were circulated with a request to loan some items from their collections, and forty offered material. The 500 items were collected or delivered to the Centre by their owners a week in advance to allow time for displaying them effectively. There were sections on musical instruments,



weapons, textiles and clothes, toys and games, statues, masks and carvings, jewellery and domestic items. Among the items included were fourteen assorted drums, six Ashanti stools, many calabashes and four lethal masai spears, the latter being among the few items that the children were not permitted to handle.

The fortnight itself was blessed with fine weather, so that the outdoor activities were able to take place as planned. About 150 pupils attended each day and there were also two public open evenings and an African evening to thank the many contributors. A typical programme for a pupil would consist of five half-hour sessions. For instance, a talk on African masks might be followed by a visit to the exhibition with an African who would point out items of interest and answer questions. Then a practical session on hoeing and ploughing; next an introduction to Intermediate Technology with a tape-slide sequence and working examples, and finally a practical session making rammed soil blocks. There were many possible combinations of activities and all those on offer were taken up during the fortnight, with the exception of a film — something that could easily be arranged in school. Film was, in any case, thanks to a centrally organised hire scheme, much used in the participating schools during the final term of the project. The pupils attending the exhibition were almost unanimously enthusiastic, the main complaints being that there was not time for each pupil to participate in each activity.

### **Evaluation**

And so what did the project achieve? A questionnaire was sent out after the project and was returned by 21 teachers from 10 of the 11 schools involved. The results indicate that the project particularly helped teachers' own knowledge and understanding. The aims and content of courses and to a certain extent teaching methods had been influenced. The majority of teachers introduced new material into already existing courses, although five teachers said they had devised new courses. The average time spent on Africa was about half a term. The project had

also encouraged cooperation between teachers, both within a department and between departments. Finally, all those replying indicated that they would be teaching about Africa next year.

One particularly encouraging aspect of the project was the considerable imagination and enterprise shown by teachers and to which the pupils warmly responded. Some examples include the building of a hut on one school's playing fields, the attempt to copy the dance from the film 'Masked Dances', the Africa day organised by pupils in the project for the rest of the school, the cooking of banana bread, groundnut stew and many other dishes, and the building and modification of bicycle-powered machines.

The project had also linked academics, students, Africans resident in Cambridge and community groups with pupils, teachers and schools. Schools studying agriculture were given an illustrated talk by a professor of agriculture. A school studying the Masai were linked up with an historian who had lived with Masai people and studied them. The U.N.A. regional officer, who is also a local farmer, led sessions on ploughing. One school cooperated with Oxfam in producing a project book about Tchirozerene in the Sahel. The local Oxfam walk was arranged to coincide with the fortnight, the money raised going to the Sahel.

### **Pupils' views**

Although it was possible to evaluate the effect of the project on teachers and courses, the effect of the project on pupils and their attitudes is much harder to assess, although in the final analysis it is on this that the project stands or falls. What evidence there is was derived from conversations with pupils during their visit to the Centre and from a more formal structured interview later with eight of the more articulate pupils from three schools. This was recorded as part of the sound-track to a proposed film of the project. Certainly pupils were interested in their study of Africa and had enjoyed the project. The facility with which the concept of Intermediate Technology was grasped and discussed was very encouraging.



Nonetheless, major misconceptions remained in many cases. When asked to choose a photograph typical of Africa, pupils tended to plump for one depicting an arid landscape, a diseased person or a shanty hut. They expressed surprise at photos of modern buildings, people wearing European clothes and urban scenes. One intelligent fourteen-year old was sure that everyone in Africa was malnourished if not starving, and several pupils stressed the urgent need to raise money for charity to be sent to alleviate suffering. To what extent these responses were typical is not certain. One would not wish, in any case, to condemn sentiments of compassion and the charitable impulse. The intention of the project was, however, that such attitudes could be modified as the background to problems, as well as the problems themselves, were explored and as the many positive and exemplary aspects of African cultures were introduced.

To return to the Wrights' "vicious circle of neglect, whereby each part of the system is virtually prevented from making appropriate major changes by its dependence on other parts". The Africa project responded to the occasional request from teachers by creating a demand. Although it did not arise from a particular centrally based curriculum development project, it did encourage teachers to make use of both local and national resour-

ces of many kinds. The fact that new materials were introduced to courses emphasises that there are parts of the secondary curriculum that are not entirely predetermined by the examination system.

Furthermore, whilst agreeing that some Colleges of Education could do more to encourage their students to develop more of a world view, we demonstrated that Teachers' Centres and other in-service agencies can also help to give teachers confidence in handling new methods and materials. Teachers' Centres, being strategically placed in a network of individuals and organisations, can encourage changes in the curriculum by initiating and supporting such changes locally. Members of the community, teachers and Wardens can work together using local resources, to promote development. Perhaps Pliny's well-known phrase is an apt final comment on the project. "**Ex Africa semper aliquid novi**" — Africa always produces new ideas.

#### HUGH STARKEY & CHARLES BERESFORD

The authors were wardens at the Cambridge Development Centre at the time that the Africa Project took place. Hugh Starkey has since moved to the City of Ely College, where he is introducing a Mode 3 C.S.E. course in European and World Studies.

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# Studying a World of Change

Dave Hicks

## Introduction

A WORLD OF CHANGE was the final component of a new Social Studies course at Charlotte Mason College of Education, Ambleside, which focussed on "man as a social being, in place, time and society". As part of the new Applied Education Degree it aimed to help students explore the contributions of Geography, History and the Social Sciences

in the 5 to 13 curriculum, with particular stress on development of concepts and skills, and appropriate learning experiences for children. Earlier parts of the course had stressed the perspective of social anthropology and history, from which the key concepts of **community**, **change**, and **technology** had emerged. It remained for the contribution under discussion to focus these ideas on to the last quarter of the twentieth century.



## Rationale and Aims

The unit owed much to the inspiration of the World Studies Project, and drew extensively on the project's resource materials.<sup>1</sup> As the final part of a much longer course it was very future orientated, asking questions about the sort of world our children might be expected to grow up in. "How do we prepare children for a future which will certainly be very different from the present?" "Can we get any clues about preferred alternative futures by looking at contemporary world affairs?" Four possible reasons for looking at such a complex field for the 8 to 13 age range were seen as a) making sense of the news in our 'global village'; b) preparing for the future; c) considering individual lifestyles in the face of contemporary problems and d) a commitment to change in the face of global and local injustice.

In the light of the above our aims were therefore fourfold — i) To investigate the nature of some of the global **problems** we are faced with in the last quarter of the 20th century; ii) To begin to understand some of the **causes** of these problems; iii) To consider what **values** are most appropriate in beginning to tackle such problems and their causes; iv) To be aware of what **actions**/alternatives are appropriate to the above.

The stress throughout the course was not on content but on the use of key concepts, defined as "words which represent highly generalised abstractions able to organise and synthesise large numbers of facts and ideas." Thus basic concepts such as survival, interdependence, development, participation and self-reliance were to be seen as transferable to a variety of other teaching/learning contexts.

The basic course reader used was **Notes for the Future: an alternative history of the past decade** edited by Robin Clarke (Thames & Hudson). Students were also supplied with extracts from **Towards Tomorrow** (WSP)<sup>1</sup> and two poster-charts from the New Internationalist: **The New International Economic Order** and **For the sake of the underdeveloped World, the overdeveloped World, and the**

**natural World, a New Economic Order is now necessary.**<sup>2</sup>

## Course outline

Eight sessions, generally of 90 minutes, were arranged as follows:-

1. **The Global Crises** — are current world crises over food, population and resources, likely to affect the sort of future our children will have to face? Does this have any implications for our teaching?
2. **A Question of Attitudes** — what sort of images do we have of Third World countries? How do children develop their attitudes about other nationalities?
3. **A New Economic Order** — interrelationships between rich and poor worlds, examined particularly through 'The Trading Game.'
4. **Strategies for Change** — what sorts of social change would help tackle the causes of current global crises? Involvement with the 'affective domain.'
5. **Exploring Alternatives 1: Lifestyles** — how do visions of the future relate to contemporary issues? Do they relate to a choice of lifestyles children should be aware of?
6. **Schools and the Community** — an approach to local studies using an issue-oriented approach.
7. **Field Research** — an attitude survey into the sort of issues looked at, and questions raised by, 'A World of Change'.
8. **Exploring Alternatives 2: Counter Culture** — a transient, or lasting response, to rapid technological change? Do we in fact need to be 'teaching for survival'?

An attempt was made to monitor the unit in a fairly informal way, with a random group of students jotting down their reactions to any one session at its close. Some of their responses are included in the account which follows.

### 1. Global Crises

The preparatory work set for this first session involved reading extracts from **Mankind at the**



**Turning Point** by Mesarovic & Pestel (the Second Report to the Club of Rome) and Ronald Higgins' booklet **The Seventh Enemy**, as a general context for our thinking. The introduction focussed on the suggestion that the simultaneous crises we face globally may not be temporary phenomena or historical accidents soon to pass away, but rather that they mark a turning point in man's evolution. They are thus perhaps best seen as error-detectors and catalysts for desirable change. Other initial ideas fed in related to the problems of accelerating rates of change (Toffler's 'future shock') and the benefits/disbenefits of technology.

The discussion that followed ranged widely over the issues, exploring various degrees of optimism and pessimism, the place of individual freedom in the face of environmental constraints, and the difficulty of relating the global perspective to each of us as individuals. It was said of both 'Mankind at the Turning Point' and 'Future Shock' that they "expressed intellectually what we had already sensed to be true". The two key ideas mentioned as standing out most were i) coping with accelerating change, and ii) the growing North-South gap. Of the reference materials 'The Seventh Enemy' made the biggest impression, so pessimistic journalism still seems to make the greatest impact! Already, however, some students were referring to alternative lifestyles as one response to global problems, and showing concern at the need for appropriate action. Some found the session confusing however "Everything too vague — nothing looked at in detail!" and we did not in fact get round to looking at specific classroom situations.

## 2. A Question of Attitudes

Students had been previously asked to complete an experimental exercise, designed by Michael Storm, which looked at individuals' attitudes to Third World countries.<sup>3</sup> The exercise involved ranking twenty five commonly held sentiments about 'why poor countries are poor.' In the overall mean ranking 'Difficult climates' was placed first, 'Lack of resources' second, and 'Low levels of education' third. Thus geographical determinism

still rears its head, with education (naturally in the college context?) seen as a universal panacea.

Since carrying out this exercise students had studied the two New Internationalist charts mentioned above and looked at VCOAD's **The Development Puzzle**. It was unfortunately not possible to retest attitude ranking at the end of the course, but a few students said they might rank economic and political factors higher next time.

The main part of the session was a lecture by the Vice Principal, Dr Carnie, on the development of children's attitudes towards people of other nationalities. How over-simplified national stereotypes are built up and the beginnings of prejudice, related to children's own development at particular periods, brought the whole question of attitudes in the classroom sharply into focus. Very fruitful discussion followed, "excellent . . . very interesting . . . so many valid points brought up and set in an educational context". There was some concern about the dangers of over-generalisation but an agreement on "the need to be careful about how we teach about other peoples."

## 3. A New Economic Order

Faced with the problems of highlighting some key issues in teaching about the Third World, students had been asked to look at selected parts of **The Development Puzzle** and the two New Internationalist poster-charts prior to this session. Two questions they were asked to hold in mind were "Why is it suggested that there is a need for a new economic order?" and "In what ways are we involved?" A brief introductory lecture then looked at models of development, the role of appropriate technology and the impact of colonialism.

The highlight of the morning was playing through the Trading Game simulation, designed to show the interdependence of the Rich and Poor worlds.<sup>4</sup> Groups representing the latter had the raw materials (sheets of paper), groups representing the former had the technology (pencils, scissors, rulers, etc.).



To increase their wealth groups had to trade with each other, which involved much exchange and hard bargaining. The simulation, as always, went down very well, with rich countries driving hard bargains based purely on self-interest and poor countries becoming desperate at their general inability to control their own destinies. Reaction ranged from "Surprise at the intensity of people's feelings", and "very beneficial, one experiences (global) problems on a more personal level", to "interesting to sit back and listen to some of the bargaining going on". In the debriefing we examined, a) what had actually happened in the game; b) the relationship between this and the realities of trade between North and South, and c) the use of this in the classroom situation. Concepts such as interdependence, development, power, were easily elicited from these experiences.

#### 4. Strategies for Change

Using the Epilogue from **Mankind at the Turning Point** discussion was initiated on the changes that seem necessary to tackle the **causes** of some global problems. This centred around the counter-productiveness of short term planning, the need for a global perspective and for a conservation ethic, the need for prompt action to avert future impending problems, and for identification with future generations. The key significance of this was well recognised by the group. "This part of the course is very important, a) in the Social Studies sequence (we are following) from past societies to current and future ones; b) in developing awareness, i.e. helping children not to develop stereotyped prejudices, and c) in that development of attitudes is basic to all learning and therefore very necessary even if not easily measurable". Some found the concept of appropriate change easy to cope with "it is very clear what changes need to be made globally and individually, and this session showed us very well how to set about helping children gain this awareness". Others were less sure "I feel it is governments which must initiate change, on the individual level there is not much to be done" and "I realise there is much more than we, as individuals, can do to change the world's problems."

For classroom use we looked at **Some notes on using Fables (WSP)**<sup>5</sup> and explored the idea of approaching difficult issues via this method. It was felt to be "a good practical suggestion . . . I am sure this would interest children and stimulate them to think." From **Bloom's Taxonomy** we looked at the Affective Domain and its breakdown into various levels of commitment to values. Although this was sensed as potentially useful students found it difficult to assess "not quite sure what it was getting at exactly". Father Cullinan's '**Stages in Awareness**' was particularly liked. This illustrates how both individuals and the development agencies have often gone through a process of first seeing the problem as one of 'people out there', i.e. on the periphery, and then by stages coming to realise that the answer lies 'in here', within ourselves. "The most valuable reference, since it links a world view with individual attitudes" wrote one student.<sup>6</sup>

#### 5. Exploring Alternatives 1: Lifestyles

To assess the many varied responses to global predicaments necessarily implies at the same time some consideration of alternative futures. Using some of the Open University references on '**Visions of the Future**' we distinguished in particular between exploratory visions (a simple projection of present trends) and normative ones (consciously developing a vision of the future as one feels it **should** be). Closely related to such visions are attitudes to technological change with its perceived benefits or disbenefits. A useful discussion point was the alternative futures matrix which attempted to show a number of different visions related to an optimistic — pessimistic polarity.

A survey of the whole Social Studies group (55 students) showed most people (47%) tended to use exploratory thinking in their visions, somewhat fewer (33%) were normative, while perhaps a realistic minority (20%) saw that any vision needed to combine what **is** likely to be with what **needs** to be. Categorising types of future into three broad groups saw 55% as pessimistic, 20% as optimistic, and 25% in a neutral middle position, disregarding the extremes and considering



that things will continue much as now. If the slightly predominating pessimism was related to the course so far, it was perhaps in effect a healthy sign, reflecting the position that we **are** at a turning point. Only from this realisation can effective action be stimulated to work for an ecologically viable future.

Subsequently we looked at the philosophy behind alternative technology, and at working examples which could be visited or at least studied in school. Reference was made to the ITV series 'A House for the Future', and articles on **The National Centre for Alternative Technology** near Machynlleth, and John Seymour's **Centre for Living** near Newport. Although there was no time left to discuss them students also had copies of '**Projects for a New World**', some simple simulation exercises from the World Studies Project.

## 6. Schools and the Community

Although the emphasis in 'A World of Change' was particularly global this was not intended to overlook the complementary immediately local focus. After an initial discussion centred around Michael Storm's '**Schools and the Community: an issue-based approach**', which argues strongly that issues currently alive in the local area should be the **real** basis for local studies, we went on to look at possible approaches to fieldwork in Social Studies. In the limited time at our disposal we decided to look at the use of opinion surveys and, in particular, how one would set about, a) questionnaire construction; b) interviewing people; c) data analysis, all with children in mind.

## 7. Field Research

The final survey sheet was based on a selection of questions formulated by the group and designed to look at public awareness of global issues (i.e. the public's perception of the sort of things we were looking at in Social Studies). The survey was carried out locally in Ambleside, Windermere and Kendal involving several hundred replies. Some very general conclusions seemed to be i) an overwhelming awareness of global issues; ii) confusion over Britain's relative wealth/poverty compared to the world as a whole;

iii) optimism over technology declining with age; iv) a preference amongst all groups for a non-nuclear future, but strongest amongst the under 30's.

Our field research was thus a useful exercise, a) in understanding the problems of carrying out such a task with a class of children, and b) in getting a general idea of the public's perception of the areas we were investigating in 'A World of Change'.

## 8. Exploring Alternatives 2: Counter Culture

This last session attempted to relate awareness of global issues to the growth of a counter culture through the last two decades. It was particularly noted that such dissent from the normal shared views of reality seems to occur in relation to periods of rapid social and economic change, and that it is not merely a youth phenomenon. Many of the attitudes and lifestyles associated with counter culture could thus perhaps be seen as individual and group experiments resulting in part from an awareness of global crises, i.e. 'catalysts for desirable change' starting with oneself. Thus it is surely essential that any teacher be aware of the growing dilemmas of the scientific/rationalist world view and the consequent search for 'new post-industrial paradigms.

It was appropriate that we concluded with one of David Wolsk's games (from **An Experience Centred Curriculum** — UNESCO) called **Blind Trust**. In this half the group kept their eyes shut whilst individually they were led round the immediate campus by an unknown helper. Roles were then reversed so everybody had the experience, including tutors, of depending entirely and utterly on another human being, in a situation demanding complete trust. A lively discussion followed about independence, mistrust, communication and sensitivity, perhaps the right note on which to leave 'A World of Change'.

## Some attempts at evaluation

In addition to the comments students had been asked to make at regular intervals throughout this unit, they also completed a simple evaluation sheet at the end. This asked



them to assess on a 5 point scale items such as organisation (learning situations, resource materials provided, etc.), the extent to which the original aims of this unit may have been achieved, the relative value of the constituent parts and possible influences on their own attitudes and future teaching.

Results were generally favourable with some in particular worth mentioning. (N.B. The percentage given below relates to the proportion of the whole group rating an item **above** average, i.e. 4 or 5 on the scale). This unit as a whole was seen as having a very high personal relevance (82%) and a suggested significant influence on attitudes (64%). Professional relevance (54%) and influence on teaching (42%) were appreciably lower due to the upper Junior/Secondary bias of the materials (i.e. many of the students were interested in teaching Infants/Lower Juniors). 74% of the group rated the achievement of the unit's initial aims as above average. The eight sessions involved were ranked in the following order of interest/value: Global Crises; Question of Attitudes; Strategies for Change/Schools and the Community/Field Research; Lifestyles; New Economic Order; Counter Culture.

Some of the comments made in this final evaluation offer an appropriate conclusion. "Exercises such as the Trading Game and Blind Trust were of great value and interest, a lot was learnt from them". An important criticism, however, was "It would have been of value to find out if, and how, initial concepts of at least some of the topics covered could be put over at Infant and Lower Junior levels". Time was, of course, a major problem as this was only one part of a year's course. "I would like to have gone into certain aspects more fully: alternative lifestyles, futures, and counter cultures". Some were disappointed: "I wish that we had had more ideas on what to **do** . . . most of us recognise the problems!" However it seems that the unit may have been successful in fostering a greater global awareness for some. "A very worthwhile course introducing issues which I do not feel I would have considered or known how to include in school". "It helped me develop

my ideas . . . the course instigated thoughts which otherwise would not have occurred". "Very interesting and eye-opening, as well as learning a great deal it made me want to find out more", "a very necessary part of a world of change. . . ."

## DAVE HICKS

Dave Hicks is currently researching at Lancaster University (Peace and Conflict Programme) into the role of Third World Studies/Peace Education/World Studies/Development Education/Future Studies in teacher training. He would very much like to hear from anyone involved in running such courses, and can be contacted at 2 Tarn Cottage, Whitemoss, Grasmere, Cumbria LA22 9SF. There is an outline of the concerns underlying his research in the notes which follow the references below.

## REFERENCES

1. The main publication of the World Studies Project is **Learning for Change in World Society: Reflections, Activities and Resources**. It is a handbook for teachers, and can be obtained (price £1.75) from the Project at 24 Palace Chambers, Bridge Street, London SW1.
2. These poster-charts, and also very many other useful educational materials, are available from **Third World Publications**, 138 Stratford Road, Birmingham.
3. Details available from Michael Storm, Bulmershe College of Higher Education, Woodlands Road, Earley, Reading. A much simplified version of the exercise is to be found in **Learning for Change** (see footnote 1 above), page 66.
4. The Trading Game is available from Christian Aid Schools Department, P.O. Box 1, London SW1, price 10p. A simplified version is in **Learning for Change**, page 81.
5. **Learning for Change**, pages 58-62.
6. T. Cullinan, **If the Eye be Sound**, Catholic Institute for International Relations 1975, 1 Cambridge Terrace, London NW1.

## The role of 'World Studies' in Teacher Education: a research outline

World studies is defined in this research as studies designed to develop "a generalised ability to perceive the world as a whole and hence to see one's own position in time and space from the perspective of the world system as a whole." (Anderson, 1968).

The last decade is increasingly seen as a key period, which saw the emergence of several new perceptions of the world system, perceptions which particularly related to an awareness of the inter-dependence of the 'global village' and the dilemmas faced by it. A series of international conferences over the last four years, on the environment, population, food, the seabed, the role of women, trade, employment, and settlement, have highlighted the urgency for new patterns of global development.

The issues facing us in the 1970s can be variously subsumed under a few major headings i.e. violence, poverty, repression and environmental deterioration



(Galtung, 1975) or as two steadily widening gaps, one between man and nature, the other between North and South/rich and poor (Mesarovic and Pestel, 1974). Whatever the classification, it involves serious questioning of traditional problem-solving models. The second report to the Club of Rome spoke of a turning point in mans' evolutionary history, and of current and future crises as error detectors and catalysts for change. Whether we are facing a temporary crisis or a longer term climacteric (Ashby, 1975) it should necessarily be reflected not only in what we teach our children, but also in what we teach our teachers.

Various responses, within education, to these seemingly unprecedented problems will be investigated. This will involve examination of the key concepts, the techniques, and the critical questions asked by Third World Studies, Peace Education, Future Studies, Development Education, and World Studies. How are they inter-related, what common concerns and approaches do they have? If innovation is our means of survival in a rapidly changing environment (Nisbet, 1974), what role do the colleges and departments of education play in developing new curricula in these areas?

Whilst it is certain that several exciting new schemes are in progress (Richardson, 1976) and networks developing (Harris, 1976) the exact extent of 'world stu-

dies' courses within teacher education is unclear. This research aims to initially establish the type and range of courses available to students training for the teaching profession in England and Wales, as well as the origins, motivation and evaluation of such courses.

Lord Ashby, 'A Second Look at Doom', The 21st Fawley Foundation Lecture. University of Southampton, 1975.

Anderson, L. F., 'An examination of the Structure and objectives of International Education'. Social Education, Nov. 1968.

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Mesarovic, M. & Pestel, E., 'Mankind at the Turning Point: the 2nd Report to the Club of Rome', Hutchinson, 1974.

Nisbet, J., 'Innovation — bandwagon or hearse?' In Curriculum Innovation, eds. Harris, Lawn & Prescott, Open University/Croom Helm. 1975.

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## Across the sea to Ireland

David Selby

It was on a cool but brilliantly clear Irish evening in March 1975 that our party of forty-two children and three teachers from Gartree High School disembarked at Kilronan, principal village on the Aran island of Inishmore. Our journey had been a long and, for pupils of twelve years, a taxing one. Leaving Gartree in the late afternoon of 18 March, we had travelled by coach to Liverpool and had taken the overnight ferry to Dublin. An early morning guided tour of the Irish capital was followed by a three-hour train journey to Galway. From Galway, the beautiful and largely unspoilt university city in the west of Ireland, a small fleet of minibuses had taken us along the rocky coast of Connemara to the tiny port of Rossaveal. There we had boarded the trawler, **Concord III**, to make the two-hour crossing to Inishmore.

The trawler was aptly named. Our purpose in visiting Inishmore, largest of the three Gaelic-speaking Aran Islands straddling the entrance to Galway Bay, was to meet and be-

friend the staff and pupils of our Irish sister school, Gairmscoil Einne (St Enda's Vocational School). Since the beginning of the academic year, the two schools had been participating in a project materials exchange scheme. From time to time, packages had crossed the Irish Sea (and, indeed, a small stretch of the Atlantic Ocean) containing pupils' work under such titles as 'Class Profile', 'School Profile' and 'Our Village'. Each package had normally included pen-friend letters, written work, sketches and paintings, cassette tape recordings, photographs, slides, questionnaires and samples.

Staff of both schools attest to the high level of pupil involvement generated by the scheme, Project work in school can easily become humdrum and lose direction, especially in the type of integrated studies course in which projects on different topics follow closely upon one another. Package preparation, on the other hand, has a momentum of its own. Given a deadline by the teacher, the atmos-



phere in class corresponds closely to that obtaining in a newspaper office in the hours before going to press. The result — a parcel of multi-media work the product of a collective effort — is immediately satisfying to a class. What is more, the receipt of a reply in kind occasions great interest, its contents once investigated, providing the springboard for a further flurry of project activity.

The Gartree Humanities teaching team had approached Father Connla O Dúlaine, S. J. Acting Principal of Gairmscoil Einne, in the early summer of 1974. At that time, we were preparing a new humanities course based upon the theme of 'Island'. Having sketched out a year-long simulation game involving pupils in a 'Lord of the Flies' deserted island situation, attached to which were a number of relevant UNESCO ASPRO 3.01 units, we felt it important that pupils should also have the opportunity to study at least one relatively undisturbed island community within reasonable travelling distance of Leicester.

There seemed to be particular academic and educational advantages in considering a small and comparatively 'simple' island society, possessing easily discernable limits. As Jerome Bruner has pointed out, pupils living in an urban environment can use materials on such a community to "build a model of society and how it works", a process daunting in its complexity if their own society and similar ones are the sole objects of study. We felt, in other words, that a school link with Aran would enable our first-year pupils to better comprehend the workings of the society in which they found themselves.

It should be added, however, that, whilst accepting Bruner's thesis, we considered the package approach to be more truly child-centred than his own 'Man: A Course of Study', involving children, as it does, in a highly structured study of the Pacific Salmon, the Herring Gull, the Baboon and the Netselik Eskimo. Under our scheme, Oadby children were telling island children about their particular life-style and environment and were, at the same time, asking their island counter-

parts important questions about their own very different way of life. In return, they were receiving a flow of resource material describing life on Aran as seen by its young people. Adult intrusion was kept at a minimum.

We had two other equally important reasons for seeking a link with Gairmscoil Einne. In the first place, we knew the Aran Islands to be rich in geological, ecological, historical and cultural interest. Secondly, we felt that a sister school relationship with an Irish school would provide an excellent opportunity for an exercise in international understanding with pupils of middle school age. In return, we offered the pupils of Gairmscoil Einne the prospect of a better understanding of life and society in a major English city (and, by comparison and contrast, an opportunity to see their own life and society in sharper relief) and, also, the chance to get to know English people of their own age.

A service for peace, a ceilidh (dance), a concert and an afternoon of sport were the principal features of the programme organised by our hosts. March 21 is St Enda's day. Enda was a fifth-century soldier-king of Meath who, after achieving considerable military glory, renounced his title and became a monk. About AD 483 Enda landed on Inishmore and established a school and monastery at Killeany (Cill Einne, the Church of St Enda). The people of the Aran Islands regard Enda very much as their saint and also see him, in his renunciation of militarism, as the personification of peace. Our presence on Inishmore on St Enda's Day suggested to Fr O Dúlaine that the annual mass in commemoration of the saint should be devoted to the theme of Anglo-Irish peace and reconciliation. Accordingly, on the afternoon of March 21 the pupils of Gartree and Gairmscoil Einne set out on a peace march to Teaghlach Einne, the roofless, but still consecrated, Church of St Enda standing on the sand dunes to the east of Killeany village.

There, in a bitterly cold wind, an open-air mass was held, prayers for peace and reconciliation being offered by representatives of the two schools in both Irish and English. The



experience was, for many, a moving one, beautiful Gaelic melodies drifting across the graveyard to mingle with the cries of sea birds and our procession banner, carrying the word **Siochain**, meaning peace, billowing in the wind. That evening, the peace march and service were covered in the news bulletins of Radio Na Gaeltachta, the radio station for the Gaeltacht (Irish-speaking) areas of the Irish Republic.

The ceilidh, concert and sports session, in their separate ways, also helped to create bonds of friendship between the two school groups. If our twelve year olds, steeped as they are in 'pop' culture, found it embarrassing to participate in the dancing, they were, nonetheless, astonished by the intricate, seemingly instinctive, patterns woven by the islanders in each dance and by the musical brilliance of the accordion, pipe and bodhrán (drum) players. They were, likewise, surprised by the seeming lack of a generation gap when the islanders met together to enjoy themselves, people of all ages joining together to dance, sing and play.

For the boys the sports afternoon 'broke the ice' perhaps more than any other organised event. After a five mile walk(!) to the football pitch at Onaght, a forty-minute game of soccer was played between squads representing Gartree and Gairmscoil Einne. This was followed by a Gaelic football match of similar duration. Gartree, having lost to a somewhat older 'home' team at soccer, were understandably trounced when it came to playing Gaelic football. The tuition in the skills of the Gaelic game given by Fr O Dúláine before the match proved invaluable, however, and since our return to England a number of matches have been played.

An opinion shared by teachers of both schools was that we had, perhaps, tended to put too much emphasis upon organised events and had given insufficient opportunity for visitors and islanders to meet informally. It was out of the playground scuffle, the casual stroll to the village shop, the **ad hoc** game of soccer or handball, the time spent chatting on Kilronan quay or the chance meeting in the street that

the real breakthroughs in mutual understanding and respect seem to have come. Unfortunately, only one day — our last full day on Inismore (24 March) — was given over to personal exploration in Kilronan and its environs. Many important experiences and impressions were gathered that day by pupils walking casually around, noting things down and passing the time of day with an islander who had time to spare. It now seems a pity that sufficient scope to 'go see for oneself' was not given earlier in our stay; indeed, a looser timetable might, perhaps, have resulted in closer observation and understanding of island life than was actually achieved.

## DAVID SELBY

David Selby is Co-ordinator for Humanities at Gartree High School, Leicester. This article is a much shortened version of a printed report, entitled **Trip to Inishmore: a visit by a party of Leicestershire pupils to the Aran Islands**. The report has an introduction by Margaret Devitt, a detailed descriptive account by David Selby, and several pages of quotations from work by pupils. There are also several photographs. Copies of the report are available for 70p each, including postage and packing, from the Humanities Department, Gartree High School, Ridge Way, Oadby, Leicester, LE2 5TQ.



# "We agree..."

... to better understand the ways of the world

## a newspaper report

One Monday morning in August, 35 people — many of them strangers to each other — came together at a junior high school near Dayton, Ohio, to take part in a 'We Agree' workshop on global education. When they started on that first morning, the only thing 'We Agree' signified to them was the title of the workshop.

But by Friday afternoon, following five days of intense exercises, 'We Agree' meant something new and special to this group of teachers, administrators, students, and local community members. Now, 'We Agree' made sense . . . it was a statement of fact . . . for the participants had developed, refined, and settled on a set of statements about which they all could (and did) say 'We Agree'!

## What they agreed on

'We Agree' workshops aim to help educators and community members explore, express, and reach consensus on those general beliefs they commonly hold dealing with international affairs and global studies. The final product of the week-long workshop is a list of 'We Agree' statements on which all the participants have put their stamp of approval.

The 'We Agree' statements eventually become the focus of a school-based (and community-supported) learning program to help students discover the world they're growing up in. Because the workshop includes a cross-section of community members and students, as well as teachers and administrators, the 'We Agree' statements from a given workshop are a pretty good reflection of the total school-community thinking.

A typical 'We Agree' workshop might produce ten, twenty, or more statements. Here are a few examples, taken from several different workshops:

- **We Agree** that global education must be a part of our school program.
- **We Agree** that we must assist students to consume information about world conditions intelligently.
- **We Agree** that the world operates as a system and that things interact in complex and surprising ways. We must put aside simple notions of cause and effect.
- **We Agree** to have teachers work in teams to plan global awareness programs.
- **We Agree** to identify the learning processes that students need in order to deal with global issues.
- **We Agree** to develop an awareness of the diversity of ideas and practices found in human societies around the world.

## What happens after 'We Agree'

Participants in a 'We Agree' workshop for global education usually come away with a much heightened awareness of how international affairs affect everyday American life . . . and how our actions as U.S. citizens affect the rest of the world. Along with this awareness is an excitement and an interest for sharing these findings with others.

Jon Kinghorn, one of the workshop developers, notes that "Many workshop experiences drop the participants at that point. They're all fired up to do something — but they don't have any way to proceed."

"But people who go through the 'We Agree' workshop have the list of 'We Agree' statements they've written and come to consensus on. They use that list as a foundation to start building an educational program."



Kinghorn is a staff member of I.D.E.A. — the Institute for Development of Educational Activities, Inc., the education affiliate of the Charles F. Kettering Foundation.

Bill Shaw of the Kettering Foundation's International Affairs program worked with Kinghorn to develop the 'We Agree' workshop for global education. He too was concerned about the short-lived effects of many teacher inservice programs addressing global studies.

"One-shot workshops just didn't have any lasting impact. But Jon Kinghorn was having some good experiences using the 'We Agree' format in other areas of teacher inservice. So we set out to see what happened when people get the opportunity to consider and set their own goals, interests, and priorities in the area of international affairs. We suspected they'd be more likely to follow up with a long-term commitment. So far, that's proving out."

"Plus," Kinghorn adds, "we've been able to put the workshops together so that in addition to teachers, we also include administrators, students, and people from the local community. And with all these people involved, there's a great deal more positive pressure to carry through with a worthwhile program of international studies for the school and the community."

### Next steps

During the fall of this year, the 'We Agree' workshop for global education will continue to undergo pilot testing.

Next spring, the program developers will begin a one-year period of selecting and training workshop facilitators who will organize and conduct 'We Agree' workshops in their communities and surrounding areas. Facilitators will be chosen from a wide range of community institutions in addition to schools.

By mid-1978, the 'We Agree' workshop should be ready for network treatment . . . a joining together of all 'We Agree' workshop participants in a national information-sharing program. The 'We Agree' workshop network will help new and old participants learn of each

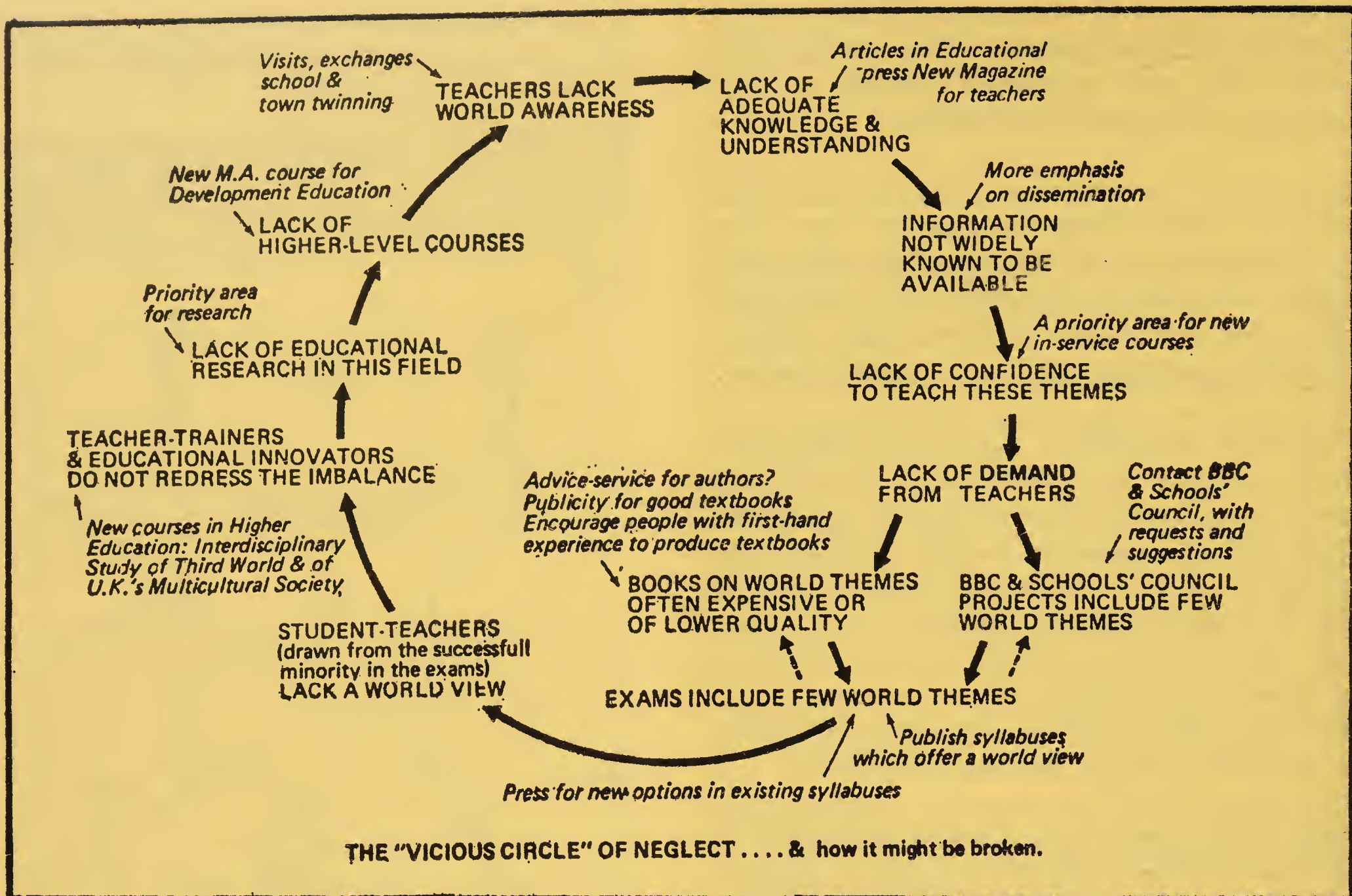
other's global education activities . . . and provide a long-term fellowship of people committed to global education.

This report appeared in the American press in summer 1976. It shows an interesting new development in inservice education for teachers with regard to world studies. Here, as also in the other articles in this issue of the World Studies Bulletin, is a way of breaking out of the vicious circle described by David and Jill Wright.



This picture is a reminder that many people have inadequate and dangerous mental maps not only of world society as a whole but also of their own country. It is reprinted from **Learning for Change in World Society**, compiled and published by The World Studies Project, 1976.





## Vicious Circle

The diagram on this page is reprinted from the report entitled **The Changing World in the Classroom** by David and Jill Wright. Full copies of the report are available from VCOAD education unit, 25 Wilton Road, London SW1, price 20p.

The ideas in the diagram are explained in greater detail in the article by David and Jill Wright which appears on pages 2-4 of this **World Studies Bulletin**.

The diagram is referred to also by Hugh Starkey and Charles Beresford in their article on pages 5-9. They show how the vicious circle can be broken by a teachers' centre. They are particularly concerned with, so to speak, the righthand sector of the circle — the ways in which practising teachers can acquire greater world awareness, more knowledge and understanding, more information, more confidence.

The newspaper article from the United States,

pages 18-19, is to do with the same sector.

Then the article by Dave Hicks, pages 9-14, shows how the vicious circle can be broken in a college of education — the lower lefthand sector. The article by David Selby, pages 15-17, shows the potential of visits and exchanges — the top left hand corner.

The collection of articles as a whole underlines the importance of co-ordination and co-operation amongst people working to break the circle. None of the authors here is an island, working entirely alone. All receive support and encouragement from others. All give support and encouragement in return.

## COVER ILLUSTRATION

The design on the cover of this issue of the **World Studies Bulletin** is by Paul May, and is re-printed from the handbook entitled **Learning for Change in World Society: Reflections, Activities and Resources**, compiled and published by the World Studies Project, autumn 1976. There are some references to this book in the footnote to Dave Hicks' article on page 13. The book can be ordered through bookshops (ISBN 0 900581 03 4), or direct from the World Studies Project, 24 Palace Chambers, Bridge Street, London SW1, price £1.75.















